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VOL. FOUR

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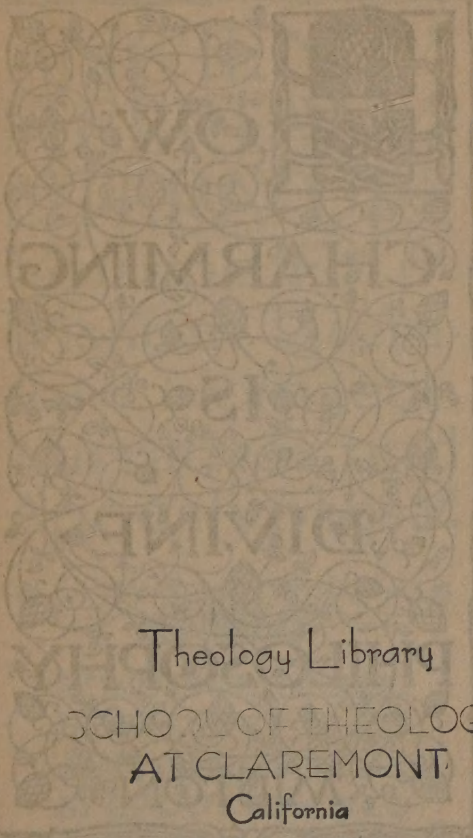
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ANCIENT HEBREW LITERATURE

Volume Four: Wisdom Literature, Homiletic Narratives, and Apocalypses

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WISDOM LITERATURE

THE PROVERBS

THE proverbs of Solomon the son of David, king of
Israel;
To know wisdom and instruction;
To perceive the words of understanding;
To receive the instruction of wisdom,
Justice, and judgment, and equity;
To give subtilty to the simple,
To the young man knowledge and discretion.
That the wise man may hear, and may increase learning;
And that the man of understanding may attain unto
wise counsels:
To understand a proverb, and the interpretation;
The words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge:
But fools despise wisdom and instruction.
My son, hear the instruction of thy father,
And forsake not the law of thy mother:
For they shall be an ornament of grace unto thy head,
And chains about thy neck.
My son, if sinners entice thee,
Consent thou not.
If they say:—"Come with us,
Let us lay wait for blood,
Let us lurk privily for the innocent without cause:
Let us swallow them up alive as the grave;
And whole, as those that go down into the pit:
We shall find all precious substance,
We shall fill our houses with spoil:
Cast in thy lot among us;
Let us all have one purse:"
My son, walk not thou in the way with them;
Refrain thy foot from their path:
For their feet run to evil,
And make haste to shed blood.

Surely in vain the net is spread
In the sight of any bird.
And they lay wait for their own blood;
They lurk privily for their own lives.
So are the ways of every one that is greedy of gain;
Which taketh away the life of the owners thereof.

Wisdom crieth without;
She uttereth her voice in the streets:
She crieth in the chief place of concourse,
In the openings of the gates:
In the city she uttereth her words;
"How long, ye simple ones, will ye love simplicity?
And the scorners delight in their scorning,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh at your calamity;
I will mock when your fear cometh;
When your fear cometh as desolation,
And your destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me:
For that they hated knowledge,
And did not choose the fear of the Lord:
They would none of my counsel:
They despised all my reproof.
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell safely,
And shall be quiet from fear of evil."

My son, if thou wilt receive my words,
And hide my commandments with thee;

So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou criest after knowledge,
And liftest up thy voice for understanding;
If thou seekest her as silver,
And searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom:
Out of His mouth cometh knowledge and understanding.
He layeth up sound wisdom for the righteous:
He is a buckler to them that walk uprightly.
He keepeth the paths of judgment,
And preserveth the way of His saints.
Then shalt thou understand righteousness, and judgment,
And equity, yea, every good path.
When wisdom entereth into thine heart,
And knowledge is pleasant unto thy soul;
Discretion shall preserve thee,
Understanding shall keep thee:
To deliver thee from the way of the evil man,
From the man that speaketh froward things;
Who leave the paths of uprightness,
To walk in the ways of darkness;
Who rejoice to do evil,
And delight in the frowardness of the wicked;
Whose ways are crooked,
And they froward in their paths:
To deliver thee from the strange woman,
Even from the stranger which flattereth with her words;
Which forsaketh the guide of her youth,
And forgetteth the covenant of her God.
For her house inclineth unto death,
And her paths unto the dead.
None that go unto her return again,
Neither take they hold of the paths of life.
That thou mayest walk in the way of good men,
And keep the paths of the righteous.
For the upright shall dwell in the land,
And the perfect shall remain in it.

But the wicked shall be cut off from the earth,
And the transgressors shall be rooted out of it.

My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and long life,
And peace, shall they add to thee.
Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the Lord with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge Him,
And He shall direct thy paths.
Be not wise in thine own eyes:
Fear the Lord, and depart from evil.
It shall be health to thy navel,
And marrow to thy bones.
Honour the Lord with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.
My son, despise not the chastening of the Lord;
Neither be weary of His correction:
For whom the Lord loveth He correcteth;
Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And all the things thou canst desire are not to be compared unto her.
Length of days is in her right hand;
And in her left hand riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

The Lord by wisdom hath founded the earth;
By understanding hath He established the heavens.
By His knowledge the depths are broken up,
And the clouds drop down the dew.

My son, let not them depart from thine eyes:
Keep sound wisdom and discretion:
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh.
For the Lord shall be thy confidence,
And shall keep thy foot from being taken.
Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.
Say not unto thy neighbour:—"Go, and come again,
And to-morrow I will give;" when thou hast it by thee.
Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.
Strive not with a man without cause,
If he have done thee no harm.
Envy thou not the oppressor,
And choose none of his ways.
For the froward is abomination to the Lord:
But His secret is with the righteous.
The curse of the Lord is in the house of the wicked:
But He blesseth the habitation of the just.
Surely He scorneth the scorners:
But He giveth grace unto the lowly.
The wise shall inherit glory:
But shame shall be the promotion of fools.

Hear, ye children, the instruction of a father,
And attend to know understanding.
For I give you good doctrine,
Forsake ye not my law.
For I was my father's son,
Tender and only beloved in the sight of my mother.

He taught me also, and said unto me,
"Let thine heart retain my words:
Keep my commandments, and live."
Get wisdom, get understanding:
Forget it not; neither decline from the words of my mouth.
Forsake her not, and she shall preserve thee:
Love her, and she shall keep thee.
Wisdom is the principal thing; therefore get wisdom:
And with all thy getting get understanding.
Exalt her, and she shall promote thee:
She shall bring thee to honour, when thou dost embrace her.
She shall give to thine head an ornament of grace:
A crown of glory shall she deliver to thee.
Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in right paths.
When thou goest, thy steps shall not be straitened;
And when thou runnest, thou shalt not stumble.
Take fast hold of instruction; let her not go:
Keep her; for she is thy life.
Enter not into the path of the wicked,
And go not in the way of evil men.
Avoid it, pass not by it,
Turn from it, and pass away.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the just is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they stumble.
My son, attend to my words:
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.

Keep thy heart with all diligence;
For out of it are the issues of life.
Put away from thee a froward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Ponder the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil.

My son, attend unto my wisdom,
And bow thine ear to my understanding:
That thou mayest regard discretion,
And that thy lips may keep knowledge.
For the lips of a strange woman drop as an honeycomb,
And her mouth is smoother than oil:
But her end is bitter as wormwood,
Sharp as a twoedged sword.
Her feet go down to death;
Her steps take hold on hell;
So that she findeth not the level path of life:
Her ways are unstable, and she knoweth it not.
Hear me now therefore, O ye children,
And depart not from the words of my mouth.
Remove thy way far from her,
And come not nigh the door of her house:
Lest thou give thine honour unto others,
And thy years unto the cruel:
Lest strangers be filled with thy wealth;
And thy labours be in the house of a stranger;
And thou mourn at the last,
When thy flesh and thy body are consumed,
And say:—"How have I hated instruction,
And my heart despised reproof;
And have not obeyed the voice of my teachers,
Nor inclined mine ear to them that instructed me!
I was almost in all evil
In the midst of the congregation and assembly."
Drink waters out of thine own cistern,
And running waters out of thine own well.

Should thy fountains be dispersed abroad,
And rivers of waters in the streets?
Let them be only thine own,
And not strangers' with thee.
Let thy fountain be blessed:
And rejoice with the wife of thy youth.
As a loving hind and pleasant roe,
Let her breasts satisfy thee at all times;
And be thou ravished always with her love.
And why wilt thou, my son, be ravished with a strange woman,
And embrace the bosom of a stranger?
For the ways of man are before the eyes of the Lord,
And He pondereth all his goings.
His own iniquities shall take the wicked himself,
And he shall be holden with the cords of his sins.
He shall die without instruction;
And in the greatness of his folly he shall go astray.

My son, if thou be surety for thy friend,
If thou hast stricken thy hand with a stranger,
Thou art snared with the words of thy mouth,
Thou art taken with the words of thy mouth.
Do this now, my son, and deliver thyself,
When thou art come into the hand of thy friend;
Go, humble thyself, and make sure thy friend.
Give not sleep to thine eyes,
Nor slumber to thine eyelids.
Deliver thyself as a roe from the hand of the hunter,
And as a bird from the hand of the fowler.

Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no guide,
Overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as a robber,

And thy want as an armed man.

A naughty person, a wicked man,
Walketh with a froward mouth.
He winketh with his eyes, he speaketh with his feet,
He teacheth with his fingers;
Frowardness is in his heart,
He deviseth mischief continually; he soweth discord.
Therefore shall his calamity come suddenly;
Suddenly shall he be broken without remedy.
These six things doth the Lord hate:
Yea, seven are an abomination unto Him:
A proud look, a lying tongue,
And hands that shed innocent blood,
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
A false witness that speaketh lies,
And he that soweth discord among brethren.

My son, keep thy father's commandment,
And forsake not the law of thy mother:
Bind them continually upon thine heart,
And tie them about thy neck.
When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee.
For the commandment is a lamp; and the law is light;
And reproofs of instruction are the way of life:
To keep thee from the evil woman,
From the flattery of the tongue of a strange woman.
Lust not after her beauty in thine heart;
Neither let her take thee with her eyelids.
For by means of a whorish woman a man is brought to
a piece of bread:
And the adulteress will hunt for the precious life.
Can a man take fire in his bosom,
And his clothes not be burned?
Can one go upon hot coals,
And his feet not be burned?
So he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be innocent.
Men do not despise a thief, if he steal

To satisfy his soul when he is hungry;
But if he be found, he shall restore sevenfold;
He shall give all the substance of his house.
But whoso committeth adultery with a woman lacketh understanding:
He that doeth it destroyeth his own soul.
A wound and dishonour shall he get;
And his reproach shall not be wiped away.
For jealousy is the rage of a man:
Therefore he will not spare in the day of vengeance.
He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.

My son, keep my words,
And lay up my commandments with thee.
Keep my commandments, and live;
And my law as the apple of thine eye.
Bind them upon thy fingers,
Write them upon the table of thine heart.
Say unto wisdom, "Thou art my sister;"
And call understanding thy kinswoman:
That they may keep thee from the strange woman,
From the stranger which flattereth with her words.
For at the window of my house
I looked through my casement,
And beheld among the simple ones,
I discerned among the youths,
A young man void of understanding,
Passing through the street near her corner;
And he went the way to her house,
In the twilight, in the evening,
In the black and dark night:
And, behold, there met him a woman
With the attire of an harlot, and subtil of heart.
She is loud and stubborn;
Her feet abide not in her house:
Now is she without, now in the streets,
And lieth in wait at every corner.
So she caught him, and kissed him,
And with an impudent face said unto him,
"I have peace offerings with me;

This day have I paid my vows.
Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
I have decked my bed with coverings of tapestry,
With striped cloths of fine linen of Egypt.
I have perfumed my bed
With myrrh, aloes, and cinnamon.
Come, let us take our fill of love until the morning:
Let us solace ourselves with loves.
For the goodman is not at home,
He is gone a long journey:
He hath taken a bag of money with him,
And will come home at the day appointed."
With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
He goeth after her straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks;
Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.
Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
Let not thine heart decline to her ways,
Go not astray in her paths.
For she hath cast down many wounded:
Yea, many strong men have been slain by her.
Her house is the way to the grave,
Going down to the chambers of death.

Doth not wisdom cry,
And understanding put forth her voice?
She standeth in the top of high places,
By the way in the places of the paths.
She crieth at the gates, at the entry of the city,
At the coming in at the doors.
"Unto you, O men, I call;
And my voice is to the sons of man.
O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.

For my mouth shall speak truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing froward or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.
I wisdom dwell with prudence,
And find out knowledge of witty inventions.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel is mine, and sound wisdom:
I am understanding; I have strength.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me early shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I lead in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love me to inherit substance;
And I will fill their treasures.
The Lord possessed me in the beginning of His way,
Before His works of old.
I was set up from everlasting,
From the beginning, or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet He had not made the earth, nor the fields,

Nor the highest part of the dust of the world.
When He prepared the heavens, I was there:
When He set a compass upon the face of the depth:
When He established the clouds above:
When He strengthened the fountains of the deep:
When He gave to the sea His decree,
That the waters should not pass His commandment:
When He appointed the foundations of the earth:
Then I was by Him, as one brought up with Him:
And I was daily His delight, rejoicing always before Him;
Rejoicing in the habitable part of His earth;
And my delights were with the sons of men.
Now therefore hearken unto me, O ye children:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death."

Wisdom hath builded her house,
She hath hewn out her seven pillars:
She hath killed her beasts; she hath mingled her wine;
She hath also furnished her table.
She hath sent forth her maidens:
She crieth upon the highest places of the city,
"Whoso is simple, let him turn in hither:"
As for him that wanteth understanding, she saith to him,
"Come, eat of my bread,
And drink of the wine which I have mingled.
Forsake the foolish, and live;
And go in the way of understanding."

He that reproveth a scorner getteth to himself shame:
And he that rebuketh a wicked man getteth himself a blot.

Reprove not a scorner, lest he hate thee:
Rebuke a wise man, and he will love thee.
Give instruction to a wise man, and he will be yet wiser:
Teach a just man, and he will increase in learning.
The fear of the Lord is the beginning of wisdom:
And the knowledge of the Holy One is understanding.
For by me thy days shall be multiplied,
And the years of thy life shall be increased.
If thou be wise, thou shalt be wise for thyself:
But if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous:
She is simple, and knoweth nothing.
For she sitteth at the door of her house,
On a seat in the high places of the city,
To call them that pass by,
Who go right on their ways:
"Whoso is simple, let him turn in hither:"
And as for him that wanteth understanding, she saith to him,
"Stolen waters are sweet,
And bread eaten in secret is pleasant."
But he knoweth not that the dead are there;
And that her guests are in the depths of the grave.

The proverbs of Solomon.
A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.
Treasures of wickedness profit nothing:
But righteousness delivereth from death.
The Lord will not suffer the soul of the righteous to famish:
But He casteth away the substance of the wicked.
He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.
He that gathereth in summer is a wise son:
But he that sleepeth in harvest is a son that causeth shame.
Blessings are upon the head of the just:
But violence covereth the mouth of the wicked.

The memory of the just is blessed :
But the name of the wicked shall rot.
The wise in heart will receive commandments :
But a prating fool shall fall.
He that walketh uprightly walketh surely :
But he that perverteth his ways shall be known.
He that winketh with the eye causeth sorrow :
But a prating fool shall fall.
The mouth of a righteous man is a well of life :
But violence covereth the mouth of the wicked.
Hatred stirreth up strifes :
But love covereth all sins.
In the lips of him that hath understanding wisdom is found :
But a rod is for the back of him that is void of understanding.
Wise men lay up knowledge :
But the mouth of the foolish is near destruction.
The rich man's wealth is his strong city :
The destruction of the poor is their poverty.
The labour of the righteous tendeth to life :
The fruit of the wicked to sin.
He is in the way of life that keepeth instruction :
But he that refuseth reproof erreth.
He that hideth hatred is of lying lips,
And he that uttereth a slander is a fool.
In the multitude of words there wanteth not sin :
But he that refraineth his lips is wise.
The tongue of the just is as choice silver :
The heart of the wicked is little worth.
The lips of the righteous feed many ;
But fools die for want of wisdom.
The blessing of the Lord, it maketh rich,
And He addeth no sorrow with it.
It is as sport to a fool to do mischief :
But a man of understanding hath wisdom.
The fear of the wicked, it shall come upon him :
But the desire of the righteous shall be granted.
As the whirlwind passeth, so is the wicked no more :
But the righteous is an everlasting foundation.
As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.

The fear of the Lord prolongeth days:
But the years of the wicked shall be shortened.
The hope of the righteous shall be gladness:
But the expectation of the wicked shall perish.
The way of the Lord is strength to the upright:
But destruction shall be to the workers of iniquity.
The righteous shall never be removed:
But the wicked shall not inhabit the earth.
The mouth of the just bringeth forth wisdom:
But the froward tongue shall be cut out.
The lips of the righteous know what is acceptable:
But the mouth of the wicked speaketh frowardness.
A false balance is abomination to the Lord:
But a just weight is His delight.
When pride cometh, then cometh shame:
But with the lowly is wisdom.
The integrity of the upright shall guide them:
But the perverseness of transgressors shall destroy them.
Riches profit not in the day of wrath:
But righteousness delivereth from death.
The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them:
But transgressors shall be taken in their own naughtiness.
When a wicked man dieth, his expectation shall perish:
And the hope of unjust men perisheth.
The righteous is delivered out of trouble,
And the wicked cometh in his stead.
An hypocrite with his mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.
When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.
By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.
He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.
A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.
Where no counsel is, the people fall:

But in the multitude of counsellors there is safety.
He that is surety for a stranger shall smart for it:
And he that hateth suretiship is sure.
A gracious woman retaineth honour:
And strong men retain riches.
The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.
The wicked worketh a deceitful work:
But to him that soweth righteousness shall be a sure reward.
As righteousness tendeth to life:
So he that pursueth evil pursueth it to his own death.
They that are of a froward heart are abomination to the Lord:
But such as are upright in their way are His delight.
Though hand join in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.
As a jewel of gold in a swine's snout,
So is a fair woman which is without discretion.
The desire of the righteous is only good:
But the expectation of the wicked is wrath.
There is that scattereth, and yet increaseth;
And there is that withholdeth more than is meet, but it tendeth to poverty.
The liberal soul shall be made fat:
And he that watereth shall be watered also himself.
He that withholdeth corn, the people shall curse him:
But blessing shall be upon the head of him that selleth it.
He that diligently seeketh good procureth favour:
But he that seeketh mischief, it shall come unto him.
He that trusteth in his riches shall fall:
But the righteous shall flourish as a branch.
He that troubleth his own house shall inherit the wind:
And the fool shall be servant to the wise of heart.
The fruit of the righteous is a tree of life;
And he that winneth souls is wise.
Behold, the righteous shall be recompensed in the earth:
Much more the wicked and the sinner.
Whoso loveth instruction loveth knowledge:
But he that hateth reproof is brutish.

A good man obtaineth favour of the Lord:
But a man of wicked devices will He condemn.
A man shall not be established by wickedness:
But the root of the righteous shall not be moved.
A virtuous woman is a crown to her husband:
But she that maketh ashamed is as rottenness in his bones.
The thoughts of the righteous are right:
But the counsels of the wicked are deceit.
The words of the wicked are to lie in wait for blood:
But the mouth of the upright shall deliver them.
The wicked are overthrown, and are not:
But the house of the righteous shall stand.
A man shall be commended according to his wisdom:
But he that is of a perverse heart shall be despised.
He that is despised, and hath a servant,
Is better than he that honoureth himself, and lacketh bread.
A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.
He that tilleth his land shall be satisfied with bread:
But he that followeth vain persons is void of understanding.
The wicked desireth the net of evil men:
But the root of the righteous yieldeth fruit.
The wicked is snared by the transgression of his lips:
But the just shall come out of trouble.
A man shall be satisfied with good by the fruit of his mouth:
And the recompence of a man's hands shall be rendered unto him.
The way of a fool is right in his own eyes:
But he that hearkeneth unto counsel is wise.
A fool's wrath is presently known:
But a prudent man covereth shame.
He that speaketh truth sheweth forth righteousness:
But a false witness deceit.
There is that speaketh like the piercings of a sword:
But the tongue of the wise is health.
The lip of truth shall be established for ever:
But a lying tongue is but for a moment.
Deceit is in the heart of them that imagine evil:

But to the counsellors of peace is joy.
There shall no evil happen to the just:
But the wicked shall be filled with mischief.
Lying lips are abomination to the Lord:
But they that deal truly are His delight.
A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.
The hand of the diligent shall bear rule:
But the slothful shall be under tribute.
Heaviness in the heart of man maketh it stoop:
But a good word maketh it glad.
The righteous is a guide to his neighbour:
But the way of the wicked seduceth them.
The slothful man roasteth not that which he took in hunting:
But the substance of a diligent man is precious.
In the way of righteousness is life;
And in the pathway thereof there is no death.
A wise son heareth his father's instruction:
But a scorner heareth not rebuke.
A man shall eat good by the fruit of his mouth:
But the soul of the transgressors shall eat violence.
He that keepeth his mouth keepeth his life:
But he that openeth wide his lips shall have destruction.
The soul of the sluggard desireth, and hath nothing:
But the soul of the diligent shall be made fat.
A righteous man hateth lying:
But a wicked man is loathsome, and cometh to shame.
Righteousness keepeth him that is upright in the way:
But wickedness overthroweth the sinner.
There is that maketh himself rich, yet hath nothing:
There is that maketh himself poor, yet hath great riches.
The ransom of a man's life are his riches:
But the poor heareth not rebuke.
The light of the righteous rejoiceth:
But the lamp of the wicked shall be put out.
Only by pride cometh contention:
But with the well advised is wisdom.
Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall increase.
Hope deferred maketh the heart sick:

But when the desire cometh, it is a tree of life.
Whoso despiseth the word shall be destroyed:
But he that feareth the commandment shall be rewarded.
The law of the wise is a fountain of life,
To depart from the snares of death.
Good understanding giveth favour:
But the way of transgressors is hard.
Every prudent man dealeth with knowledge:
But a fool layeth open his folly.
A wicked messenger falleth into mischief:
But a faithful ambassador is health.
Poverty and shame shall be to him that refuseth instruction:
But he that regardeth reproof shall be honoured.
The desire accomplished is sweet to the soul:
But it is abomination to fools to depart from evil.
He that walketh with wise men shall be wise:
But a companion of fools shall be destroyed.
Evil pursueth sinners:
But to the righteous good shall be repaid.
A good man leaveth an inheritance to his children's children:
And the wealth of the sinner is laid up for the just.
Much food is in the tillage of the poor:
But there is that is destroyed for want of judgment.
He that spareth his rod hateth his son:
But he that loveth him chasteneth him betimes.
The righteous eateth to the satisfying of his soul:
But the belly of the wicked shall want.
Every wise woman buildeth her house:
But the foolish plucketh it down with her hands.
He that walketh in his uprightness feareth the Lord:
But he that is perverse in his ways despiseth him.
In the mouth of the foolish is a rod of pride:
But the lips of the wise shall preserve them.
Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.
A faithful witness will not lie:
But a false witness will utter lies.
A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that understandeth.
Go from the presence of a foolish man,

When thou perceivest not in him the lips of knowledge.
The wisdom of the prudent is to understand his way:
But the folly of fools is deceit.
Fools make a mock at sin:
But among the righteous there is favour.
The heart knoweth its own bitterness;
And a stranger doth not intermeddle with his joy.
The house of the wicked shall be overthrown:
But the tabernacle of the upright shall flourish.
There is a way which seemeth right unto a man,
But the end thereof are the ways of death.
Even in laughter the heart is sorrowful;
And the end of that mirth is heaviness.
The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself.
The simple believeth every word:
But the prudent man looketh well to his going.
A wise man feareth, and departeth from evil:
But the fool rageth, and is confident.
He that is soon angry dealeth foolishly:
And a man of wicked devices is hated.
The simple inherit folly:
But the prudent are crowned with knowledge.
The evil bow before the good;
And the wicked at the gates of the righteous.
The poor is hated even of his own neighbour:
But the rich hath many friends.
He that despiseth his neighbour sinneth:
But he that hath mercy on the poor, happy is he.
Do they not err that devise evil?
But mercy and truth shall be to them that devise good.
In all labour there is profit:
But the talk of the lips tendeth only to penury.
The crown of the wise is their riches:
But the foolishness of fools is folly.
A true witness delivereth souls:
But a deceitful witness speaketh lies.
In the fear of the Lord is strong confidence:
And His children shall have a place of refuge.
The fear of the Lord is a fountain of life,

To depart from the snares of death.
In the multitude of people is the king's honour:
But in the want of people is the destruction of the prince.
He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly.
A sound heart is the life of the flesh:
But envy the rottenness of the bones.
He that oppresseth the poor reproacheth his Maker:
But he that honoureth Him hath mercy on the poor.
The wicked is driven away in his wickedness:
But the righteous hath hope in his death.
Wisdom resteth in the heart of him that hath understanding:
But that which is in the midst of fools is made known.
Righteousness exalteth a nation:
But sin is a reproach to any people.
The king's favour is toward a wise servant:
But his wrath is against him that causeth shame.
A soft answer turneth away wrath:
But grievous words stir up anger.
The tongue of the wise useth knowledge aright:
But the mouth of fools poureth out foolishness.
The eyes of the Lord are in every place,
Beholding the evil and the good.
A wholesome tongue is a tree of life:
But perverseness therein is a breach in the spirit.
A fool despiseth his father's instruction:
But he that regardeth reproof is prudent.
In the house of the righteous is much treasure:
But in the revenues of the wicked is trouble.
The lips of the wise disperse knowledge:
But the heart of the foolish doeth not so.
The sacrifice of the wicked is an abomination to the Lord:
But the prayer of the upright is His delight.
The way of the wicked is an abomination unto the Lord:
But He loveth him that followeth after righteousness.
Correction is grievous unto him that forsaketh the way:
And he that hateth reproof shall die.
Hell and destruction are before the Lord:
How much more then the hearts of the children of men?
A scorner loveth not one that reproveth him:

Neither will he go unto the wise.
A merry heart maketh a cheerful countenance:
But by sorrow of the heart the spirit is broken.
The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on foolishness.
All the days of the afflicted are evil:
But he that is of a merry heart hath a continual feast.
Better is little with the fear of the Lord
Than great treasure and trouble therewith.
Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.
A wrathful man stirreth up strife:
But he that is slow to anger appeaseth strife.
The way of the slothful man is as an hedge of thorns:
But the way of the righteous is made plain.
A wise son maketh a glad father:
But a foolish man despiseth his mother.
Folly is joy to him that is destitute of wisdom:
But a man of understanding walketh uprightly.
Without counsel purposes are disappointed:
But in the multitude of counsellors they are established.
A man hath joy by the answer of his mouth:
And a word spoken in due season, how good is it!
To the wise the way of life goeth upward,
That he may depart from the grave beneath.
The Lord will destroy the house of the proud:
But He will establish the border of the widow.
The thoughts of the wicked are an abomination to the Lord:
But the words of the pure are pleasant words.
He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.
The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.
The Lord is far from the wicked:
But He heareth the prayer of the righteous.
The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.
The ear that heareth the reproof of life
Abideth among the wise.
He that refuseth instruction despiseth his own soul:

But he that heareth reproof getteth understanding.
The fear of the Lord is the instruction of wisdom;
And before honour is humility.
The preparations of the heart belong to man;
But the answer of the tongue is from the Lord.
All the ways of a man are clean in his own eyes;
But the Lord weigheth the spirits.
Commit thy works unto the Lord,
And thy thoughts shall be established.
The Lord hath made all things for Himself:
Yea, even the wicked for the day of evil.
Every one that is proud in heart is an abomination to the Lord:
Though hand join in hand, he shall not be unpunished.
By mercy and truth iniquity is purged:
And by the fear of the Lord men depart from evil.
When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.
Better is a little with righteousness
Than great revenues without right.
A man's heart deviseth his way:
But the Lord directeth his steps.
A divine sentence is in the lips of the king:
His mouth transgresseth not in judgment.
A just weight and balance are the Lord's:
All the weights of the bag are His work.
It is an abomination to kings to commit wickedness:
For the throne is established by righteousness.
Righteous lips are the delight of kings;
And they love him that speaketh right.
The wrath of a king is as messengers of death:
But a wise man will pacify it.
In the light of the king's countenance is life;
And his favour is as a cloud of the latter rain.
How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than silver!
The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.
Pride goeth before destruction,
And an haughty spirit before a fall.
Better it is to be of an humble spirit with the lowly,

Than to divide the spoil with the proud.
He that handleth a matter wisely shall find good:
And whoso trusteth in the Lord, happy is he.
The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.
Understanding is a wellspring of life unto him that hath it:
But the instruction of fools is folly.
The heart of the wise teacheth his mouth,
And addeth learning to his lips.
Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.
There is a way that seemeth right unto a man,
But the end thereof are the ways of death.
He that laboureth laboureth for himself;
For his mouth craveth it of him.
An ungodly man diggeth up evil:
And in his lips there is as a burning fire.
A froward man soweth strife:
And a whisperer separateth chief friends.
A violent man enticeth his neighbour,
And leadeth him into the way that is not good.
He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.
The hoary head is a crown of glory,
If it be found in the way of righteousness.
He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.
The lot is cast into the lap;
But the whole disposing thereof is of the Lord.
Better is a dry morsel, and quietness therewith,
Than an house full of sacrifices with strife.
A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.
The fining pot is for silver, and the furnace for gold:
But the Lord trieth the hearts.
A wicked doer giveth heed to false lips;
And a liar giveth ear to a naughty tongue.
Whoso mocketh the poor reproacheth his Maker:
And he that is glad at calamities shall not be unpunished.

Children's children are the crown of old men;
And the glory of children are their fathers.
Excellent speech becometh not a fool:
Much less do lying lips a prince.
A gift is as a precious stone in the eyes of him that hath it:
Whithersoever it turneth, it prospereth.
He that covereth a transgression seeketh love;
But he that repeateth a matter separateth very friends.
A reproof entereth more into a wise man
Than an hundred stripes into a fool.
An evil man seeketh only rebellion:
Therefore a cruel messenger shall be sent against him.
Let a bear robbed of her whelps meet a man,
Rather than a fool in his folly.
Whoso rewardeth evil for good,
Evil shall not depart from his house.
The beginning of strife is as when one letteth out water:
Therefore leave off contention, before it be meddled with.
He that justifieth the wicked, and he that condemneth the just,
Even they both are abomination to the Lord.
Wherefore is there a price in the hand of a fool to get wisdom,
Seeing he hath no heart to it?
A friend loveth at all times,
And a brother is born for adversity.
A man void of understanding striketh hands,
And becometh surety in the presence of his friend.
He loveth transgression that loveth strife:
And he that exalteth his gate seeketh destruction.
He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth into mischief.
He that begetteth a fool doeth it to his sorrow:
And the father of a fool hath no joy.
A merry heart doeth good like a medicine:
But a broken spirit drieth the bones.
A wicked man taketh a gift out of the bosom
To pervert the ways of judgment.
Wisdom is before him that hath understanding;

But the eyes of a fool are in the ends of the earth.
A foolish son is a grief to his father,
And bitterness to her that bare him.
Also to punish the just is not good,
Nor to strike princes for equity.
He that hath knowledge spareth his words:
And a man of understanding is of an excellent spirit.
Even a fool, when he holdeth his peace, is counted wise:
And he that shutteth his lips is esteemed a man of understanding.
He that separateth himself seeketh his own desire,
And rageth against all sound wisdom.
A fool hath no delight in understanding,
But that his heart may discover itself.
When the wicked cometh, then cometh also contempt,
And with ignominy reproach.
The words of a man's mouth are as deep waters,
And the wellspring of wisdom as a flowing brook.
It is not good to accept the person of the wicked,
To overthrow the righteous in judgment.
A fool's lips enter into contention,
And his mouth calleth for strokes.
A fool's mouth is his destruction,
And his lips are the snare of his soul.
The words of a talebearer are as wounds,
And they go down into the innermost parts of the belly.
He also that is slothful in his work
Is brother to him that is a great waster.
The name of the Lord is a strong tower:
The righteous runneth into it, and is safe.
The rich man's wealth is his strong city,
And as an high wall in his own conceit.
Before destruction the heart of man is haughty,
And before honour is humility.
He that answereth a matter before he heareth it,
It is folly and shame unto him.
The spirit of a man will sustain his infirmity;
But a wounded spirit who can bear?
The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.
A man's gift maketh room for him,

And bringeth him before great men.
He that is first in his own cause seemeth just;
But his neighbour cometh and searcheth him.
The lot causeth contentions to cease,
And parteth between the mighty.
A brother offended is harder to be won than a strong city:
And their contentions are like the bars of a castle.
A man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.
Death and life are in the power of the tongue:
And they that love it shall eat the fruit thereof.
Whoso findeth a wife findeth a good thing,
And obtaineth favour of the Lord.
The poor useth intreaties;
But the rich answereth roughly.
A man that hath friends must shew himself friendly:
And there is a friend that sticketh closer than a brother.
Better is the poor that walketh in his integrity,
Than he that is perverse in his lips, and is a fool.
Also, that the soul be without knowledge, it is not good;
And he that hasteth with his feet sinneth.
The foolishness of man perverteth his way
And his heart fretteth against the Lord.
Wealth maketh many friends;
But the poor is separated from his neighbour.
A false witness shall not be unpunished,
And he that speaketh lies shall not escape.
Many will intreat the favour of the prince:
And every man is a friend to him that giveth gifts.
All the brethren of the poor do hate him:
How much more do his friends go far from him?
He pursueth them with words, yet they are gone.
He that getteth wisdom loveth his own soul:
He that keepeth understanding shall find good.
A false witness shall not be unpunished,
And he that speaketh lies shall perish.
Delight is not seemly for a fool;
Much less for a servant to have rule over princes.
The discretion of a man deferreth his anger;

And it is his glory to pass over a transgression.
The king's wrath is as the roaring of a lion;
But his favour is as dew upon the grass.
A foolish son is the calamity of his father:
And the contentions of a wife are a continual dropping.
House and riches are the inheritance of fathers:
And a prudent wife is from the Lord.
Slothfulness casteth into a deep sleep;
And an idle soul shall suffer hunger.
He that keepeth the commandment keepeth his own soul;
But he that despiseth his ways shall die.
He that hath pity upon the poor lendeth unto the Lord;
And that which he hath given will He pay him again.
Chasten thy son while there is hope,
And let not thy soul spare for his crying.
A man of great wrath shall suffer punishment:
For if thou deliver him, yet thou must do it again.
Hear counsel, and receive instruction,
That thou mayest be wise in thy latter end.
There are many devices in a man's heart;
Nevertheless the counsel of the Lord, that shall stand.
The desire of a man is his kindness:
And a poor man is better than a liar.
The fear of the Lord tendeth to life:
And he that hath it shall abide satisfied;
He shall not be visited with evil.
A slothful man hideth his hand in his bosom,
And will not so much as bring it to his mouth again.
Smite a scorner, and the simple will beware:
And reprove one that hath understanding, and he will understand knowledge.
He that wasteth his father, and chaseth away his mother,
Is a son that causeth shame, and bringeth reproach.
Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.
An ungodly witness scorneth judgment:
And the mouth of the wicked devoureth iniquity.
Judgments are prepared for scorners,
And stripes for the back of fools.
Wine is a mocker, strong drink is raging:

And whosoever is deceived thereby is not wise.
The fear of a king is as the roaring of a lion:
Whoso provoketh him to anger sinneth against his own soul.
It is an honour for a man to cease from strife:
But every fool will be meddling.
The sluggard will not plow by reason of the cold;
Therefore shall he beg in harvest, and have nothing.
Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.
Most men will proclaim every one his own goodness:
But a faithful man who can find?
The just man walketh in his integrity:
His children are blessed after him.
A king that sitteth in the throne of judgment
Scattereth away all evil with his eyes.
Who can say:—"I have made my heart clean,
I am pure from my sin"?
Divers weights, and divers measures,
Both of them are alike abomination to the Lord.
Even a child is known by his doings,
Whether his work be pure, and whether it be right.
The hearing ear, and the seeing eye,
The Lord hath made even both of them.
Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.
"It is naught, it is naught," saith the buyer:
But when he is gone his way, then he boasteth.
There is gold, and a multitude of rubies:
But the lips of knowledge are a precious jewel.
Take his garment that is surety for a stranger:
And take a pledge of him, for he is surety for strangers.
Bread of deceit is sweet to a man;
But afterwards his mouth shall be filled with gravel.
Every purpose is established by counsel:
And with good advice make war.
He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that flattereth with his lips.
Whoso curseth his father or his mother,
His lamp shall be put out in obscure darkness.
An inheritance may be gotten hastily at the beginning;

But the end thereof shall not be blessed.
Say not thou :—" I will recompense evil;"
But wait on the Lord, and He shall save thee.
Divers weights are an abomination unto the Lord;
And a false balance is not good.
Man's goings are of the Lord;
How can a man then understand his own way?
It is a snare to the man who devoureth that which is holy,
And after vows to make enquiry.
A wise king scattereth the wicked,
And bringeth the wheel over them.
The spirit of man is the candle of the Lord,
Searching all the inward parts of the belly.
Mercy and truth preserve the king :
And his throne is upholden by mercy.
The glory of young men is their strength :
And the beauty of old men is the grey head.
The blueness of a wound cleanseth away evil :
So do stripes the inward parts of the belly.
The king's heart is in the hand of the Lord, as the water-courses :
He turneth it whithersoever He will.
Every way of a man is right in his own eyes :
But the Lord pondereth the hearts.
To do justice and judgment
Is more acceptable to the Lord than sacrifice.
An high look, and a proud heart,
And the plowing of the wicked, is sin.
The thoughts of the diligent tend only to plenteousness;
But of every one that is hasty only to want.
The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.
The robbery of the wicked shall destroy them;
Because they refuse to do judgment.
The way of man is froward and strange :
But as for the pure, his work is right.
It is better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.
The soul of the wicked desireth evil :
His neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise:
And when the wise is instructed, he receiveth knowledge.
The righteous man wisely considereth the house of the wicked:
But God overthroweth the wicked for their wickedness.
Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.
A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.
It is joy to the just to do judgment:
But destruction shall be to the workers of iniquity.
The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.
He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.
The wicked shall be a ransom for the righteous,
And the transgressor for the upright.
It is better to dwell in the wilderness,
Than with a contentious and an angry woman.
There is treasure to be desired and oil in the dwelling of the wise;
But a foolish man spendeth it up.
He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.
A wise man scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.
Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.
Proud and haughty scorner is his name,
Who dealeth in proud wrath.
The desire of the slothful killeth him;
For his hands refuse to labour.
He coveteth greedily all the day long:
But the righteous giveth and spareth not.
The sacrifice of the wicked is abomination:
How much more, when he bringeth it with a wicked mind?
A false witness shall perish:
But the man that heareth speaketh constantly.

A wicked man hardeneth his face:
But as for the upright, he directeth his way.
There is no wisdom nor understanding
Nor counsel against the Lord.
The horse is prepared against the day of battle:
But safety is of the Lord.
A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and poor meet together:
The Lord is the Maker of them all.
A prudent man foreseeth the evil, and hideth himself:
But the simple pass on, and are punished.
By humility and the fear of the Lord
Are riches, and honour, and life.
Thorns and snares are in the way of the froward:
He that doth keep his soul shall be far from them.
Train up a child in the way he should go:
And when he is old, he will not depart from it.
The rich ruleth over the poor,
And the borrower is servant to the lender.
He that soweth iniquity shall reap vanity:
And the rod of his anger shall fail.
He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.
Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.
He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.
The eyes of the Lord preserve knowledge,
And he overthroweth the words of the transgressor.
The slothful man saith:—"There is a lion without,
I shall be slain in the streets."
The mouth of strange women is a deep pit:
He that is abhorred of the Lord shall fall therein.
Foolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.
He that oppresseth the poor to increase his riches,
And he that giveth to the rich, shall surely come to want.
Bow down thine ear, and hear the words of the wise,
And apply thine heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee;

They shall withal be fitted in thy lips.
That thy trust may be in the Lord,
I have made known to thee this day, even to thee.
Have not I written to thee excellent things
In counsels and knowledge,
That I might make thee know the certainty of the words
of truth;
That thou mightest answer the words of truth to them
that send unto thee?
Rob not the poor, because he is poor:
Neither oppress the afflicted in the gate:
For the Lord will plead their cause,
And spoil the soul of those that spoiled them.
Make no friendship with an angry man;
And with a furious man thou shalt not go:
Lest thou learn his ways,
And get a snare to thy soul.
Be not thou one of them that strike hands,
Or of them that are sureties for debts.
If thou hast nothing to pay,
Why should he take away thy bed from under thee?
Remove not the ancient landmark,
Which thy fathers have set.
Seest thou a man diligent in his business?
He shall stand before kings; he shall not stand before
mean men.
When thou sittest to eat with a ruler,
Consider diligently what is before thee:
And put a knife to thy throat,
If thou be a man given to appetite.
Be not desirous of his dainties:
For they are deceitful meat.
Labour not to be rich:
Cease from thine own wisdom.
Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings;
They fly away as an eagle toward heaven.
Eat thou not the bread of him that hath an evil eye,
Neither desire thou his dainty meats:
For as he thinketh in his heart, so is he:
"Eat and drink," saith he to thee;
But his heart is not with thee.

The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.
Speak not in the ears of a fool:
For he will despise the wisdom of thy words.
Remove not the old landmark;
And enter not into the fields of the fatherless:
For their Redeemer is mighty;
He shall plead their cause with thee.
Apply thine heart unto instruction,
And thine ears to the words of knowledge.
Withhold not correction from the child:
For if thou beatest him with the rod, he shall not die.
Thou shalt beat him with the rod,
And shalt deliver his soul from hell.
My son, if thine heart be wise,
My heart shall rejoice, even mine.
Yea, my reins shall rejoice,
When thy lips speak right things.
Let not thine heart envy sinners:
But be thou in the fear of the Lord all the day long.
For surely there is an end;
And thine expectation shall not be cut off.
Hear thou, my son, and be wise,
And guide thine heart in the way.
Be not among winebibbers;
Among riotous eaters of flesh:
For the drunkard and the glutton shall come to poverty:
And drowsiness shall clothe a man with rags.
Hearken unto thy father that begat thee,
And despise not thy mother when she is old.
Buy the truth, and sell it not;
Also wisdom, and instruction, and understanding.
The father of the righteous shall greatly rejoice:
And he that begetteth a wise child shall have joy of him.
Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
My son, give me thine heart,
And let thine eyes observe my ways.
For a whore is a deep ditch;
And a strange woman is a narrow pit.

She also lieth in wait as for a prey,
And increaseth the transgressors among men.
Who hath woe? who hath sorrow? who hath contentions?
Who hath babbling? who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;
They that go to seek mixed wine.
Look not thou upon the wine when it is red,
When it giveth its colour in the cup,
When it goeth down smoothly.
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
"They have stricken me," shalt thou say, "and I was not sick;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again."
Be not thou envious against evil men,
Neither desire to be with them.
For their heart studieth destruction,
And their lips talk of mischief.
Through wisdom is an house builded;
And by understanding it is established:
And by knowledge shall the chambers be filled
With all precious and pleasant riches.
A wise man is strong;
Yea, a man of knowledge increaseth strength.
For by wise counsel thou shalt make thy war:
And in multitude of counsellors there is safety.
Wisdom is too high for a fool:
He openeth not his mouth in the gate.
He that deviseth to do evil
Shall be called a mischievous person.
The thought of foolishness is sin:
And the scorner is an abomination to men.
If thou faint in the day of adversity,
Thy strength is small.

If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest:—"Behold, we knew it not;"
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his works?
My son, eat thou honey, because it is good;
And the honeycomb, which is sweet to thy taste:
So shall the knowledge of wisdom be unto thy soul:
When thou hast found it, then there shall be a reward,
And thy expectation shall not be cut off.
Lay not wait, O wicked man, against the dwelling of the righteous;
Spoil not his resting place:
For a just man falleth seven times, and riseth up again:
But the wicked shall fall into mischief.
Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth:
Lest the Lord see it, and it displease Him,
And He turn away His wrath from him.
Fret not thyself because of evil men,
Neither be thou envious at the wicked;
For there shall be no reward to the evil man;
The candle of the wicked shall be put out.
My son, fear thou the Lord and the king:
And meddle not with them that are given to change:
For their calamity shall rise suddenly;
And who knoweth the ruin of them both?

These also are Sayings of the wise.

To have respect of persons in judgment is not good.
He that saith unto the wicked:—"Thou art righteous;"
Him shall the people curse, nations shall abhor him:
But to them that rebuke him shall be delight,
And a good blessing shall come upon them.
He kisseth with the lips
That giveth a right answer.
Prepare thy work without,

And make it fit for thyself in the field;
And afterwards build thine house.
Be not a witness against thy neighbour without cause;
And deceive not with thy lips.
Say not:—"I will do so to him as he hath done to me:
I will render to the man according to his work."
I went by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
Then I saw, and considered it well:
I looked upon it, and received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as one that travelleth;
And thy want as an armed man.

These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

It is the glory of God to conceal a thing:
But the honour of kings is to search out a matter.
The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.
Take away the dross from the silver,
And there shall come forth a vessel for the finer.
Take away the wicked from before the king,
And his throne shall be established in righteousness.
Put not forth thyself in the presence of the king,
And stand not in the place of great men:
For better it is that it be said unto thee:—"Come up hither;"
Than that thou shouldest be put lower in the presence of the prince
Whom thine eyes have seen.
Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.
Debate thy cause with thy neighbour himself;

And discover not a secret to another:
Lest he that heareth it put thee to shame,
And thine infamy turn not away.
A word fitly spoken
Is like apples of gold in baskets of silver.
As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.
As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the soul of his masters.
Whoso boasteth himself of a false gift
Is like clouds and wind without rain.
By long forbearing is a prince persuaded,
And a soft tongue breaketh the bone.
Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and so hate thee.
A man that beareth false witness against his neighbour
Is a maul, and a sword, and a sharp arrow.
Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
As he that taketh away a garment in cold weather, and as vinegar upon nitre,
So is he that singeth songs to an heavy heart.
If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.
The north wind driveth away rain:
So doth an angry countenance a backbiting tongue.
It is better to dwell in the corner of the housetop,
Than with a brawling woman in a wide house.
As cold waters to a thirsty soul,
So is good news from a far country.
A righteous man falling down before the wicked
Is as a troubled fountain, and a corrupt spring.
It is not good to eat much honey:
So for men to search their own glory is not glory.
He that hath no rule over his own spirit
Is like a city that is broken down, and without walls.

As snow in summer, and as rain in harvest,
So honour is not seemly for a fool.
As the bird by wandering, as the swallow by flying,
So the curse causeless shall not come.
A whip for the horse, a bridle for the ass,
And a rod for the fool's back.
Answer not a fool according to his folly,
Lest thou also be like unto him.
Answer a fool according to his folly,
Lest he be wise in his own conceit.
He that sendeth a message by the hand of a fool
Cutteth off the feet, and drinketh damage.
The legs of the lame hang loose:
So is a parable in the mouth of fools.
As a bag of gems in a heap of stones,
So is he that giveth honour to a fool.
As a thorn goeth up into the hand of a drunkard,
So is a parable in the mouth of fools.
As an archer that woundeth all,
So is he that giveth honour to a fool.
As a dog returneth to his vomit,
So a fool returneth to his folly.
Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.
The slothful man saith:—"There is a lion in the way;
A lion is in the streets."
As the door turneth upon its hinges,
So doth the slothful upon his bed.
The slothful hideth his hand in his bosom;
It grieveth him to bring it again to his mouth.
The sluggard is wiser in his own conceit
Than seven men that can render a reason.
He that passeth by, and meddleth with strife belonging
not to him,
Is like one that taketh a dog by the ears.
As a mad man who casteth firebrands,
Arrows, and death,
So is the man that deceiveth his neighbour,
And saith:—"Am not I in sport?"
Where no wood is, there the fire goeth out:
So where there is no talebearer, the strife ceaseth.
As coals are to burning coals, and wood to fire;

So is a contentious man to kindle strife.
The words of a talebearer are as wounds,
And they go down into the innermost parts of the belly.
Burning lips and a wicked heart
Are like a potsherd covered with silver dross.
He that hateth dissembleth with his lips,
And layeth up deceit within him;
When he speaketh fair, believe him not:
For there are seven abominations in his heart.
Whose hatred is covered by deceit,
His wickedness shall be shewed before the whole congregation.
Whoso diggeth a pit shall fall therein:
And he that rolleth a stone, it will return upon him.
A lying tongue hateth those that are afflicted by it;
And a flattering mouth worketh ruin.
Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.
A stone is heavy, and the sand weighty;
But a fool's wrath is heavier than them both.
Wrath is cruel, and anger is outrageous;
But who is able to stand before envy?
Better is open rebuke
Than love that is hidden.
Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful.
The full soul loatheth an honeycomb;
But to the hungry soul every bitter thing is sweet.
As a bird that wandereth from her nest,
So is a man that wandereth from his place.
Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend by hearty counsel.
Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better is a neighbour that is near than a brother far off.
My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.

A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.
Take his garment that is surety for a stranger,
And take a pledge of him, for he is surety for strangers.
He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.
A continual dropping in a very rainy day
And a contentious woman are alike.
Whosoever hideth her hideth the wind,
And the ointment of his right hand, which bewrayeth itself.
Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend.
Whoso keepeth the fig tree shall eat the fruit thereof:
So he that waiteth on his master shall be honoured.
As in water face answereth to face,
So the heart of man to man.
The grave and destruction are never full;
So the eyes of man are never satisfied.
As the fining pot for silver, and the furnace for gold;
So is a man tried by his praise.
Though thou shouldest bray a fool in a mortar among wheat with a pestle,
Yet will not his foolishness depart from him.

Be thou diligent to know the state of thy flocks,
And look well to thy herds.
For riches are not for ever:
And doth the crown endure to every generation?
The hay appeareth, and the tender grass sheweth itself,
And herbs of the mountains are gathered.
The lambs are for thy clothing,
And the goats are the price of the field.
And thou shalt have goats' milk enough for thy food, for the food of thy household,
And for the maintenance for thy maidens.

The wicked flee when no man pursueth:
But the righteous are bold as a lion.
For the transgression of a land many are the princes thereof:

But by a man of understanding and knowledge the state thereof shall be prolonged.
A poor man that oppresseth the poor
Is like a sweeping rain which leaveth no food.
They that forsake the law praise the wicked:
But such as keep the law contend with them.
Evil men understand not judgment:
But they that seek the Lord understand all things.
Better is the poor that walketh in his uprightness,
Than he that is perverse in his ways, though he be rich.
Whoso keepeth the law is a wise son:
But he that is a companion of riotous men shameth his father.
He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.
He that turneth away his ear from hearing the law,
Even his prayer shall be abomination.
Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit:
But the upright shall have good things in possession.
The rich man is wise in his own conceit;
But the poor that hath understanding searcheth him out.
When righteous men do rejoice, there is great glory:
But when the wicked rise, a man is hidden.
He that covereth his sins shall not prosper:
But whoso confesseth and forsaketh them shall have mercy.
Happy is the man that feareth alway:
But he that hardeneth his heart shall fall into mischief.
As a roaring lion, and a ranging bear;
So is a wicked ruler over the poor people.
The prince that wanteth understanding is also a great oppressor:
But he that hateth covetousness shall prolong his days.
A man that doeth violence to the blood of any person
Shall flee to the pit; let no man stay him.
Whoso walketh uprightly shall be saved:
But he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread :
But he that followeth after vain persons shall have poverty enough.
A faithful man shall abound with blessings :
But he that maketh haste to be rich shall not be innocent.
To have respect of persons is not good :
For for a piece of bread that man will transgress.
He that hasteth to be rich hath an evil eye,
And considereth not that poverty shall come upon him.
He that rebuketh a man afterwards shall find more favour
Than he that flattereth with the tongue.
Whoso robbeth his father or his mother, and saith :—
" It is no transgression ;"
The same is the companion of a destroyer.
He that is of a proud heart stirreth up strife :
But he that putteth his trust in the Lord shall be made fat.
He that trusteth in his own heart is a fool :
But whoso walketh wisely, he shall be delivered.
He that giveth unto the poor shall not lack :
But he that hideth his eyes shall have many a curse.
When the wicked rise, men hide themselves :
But when they perish, the righteous increase.
He that being often reproved hardeneth his neck
Shall suddenly be destroyed, and that without remedy.
When the righteous are in authority, the people rejoice :
But when the wicked beareth rule, the people mourn.
Whoso loveth wisdom rejoiceth his father :
But he that keepeth company with harlots spendeth his substance.
The king by judgment establisheth the land :
But he that receiveth gifts overthroweth it.
A man that flattereth his neighbour
Spreadeth a net for his feet.
In the transgression of an evil man there is a snare :
But the righteous doth sing and rejoice.
The righteous considereth the cause of the poor :
But the wicked regardeth not to know it.
Scornful men bring a city into a snare :
But wise men turn away wrath.
If a wise man contendeth with a foolish man,

Whether he rage or laugh, there is no rest.
The bloodthirsty hate the upright:
But the just seek his soul.
A fool uttereth all his mind:
But a wise man keepeth it in till afterwards.
If a ruler hearken to lies,
All his servants are wicked.
The poor and the deceitful man meet together:
The Lord lighteneth both their eyes.
The king that faithfully judgeth the poor,
His throne shall be established for ever.
The rod and reproof give wisdom:
But a child left to himself bringeth his mother to shame.
When the wicked are multiplied, transgression increaseth:
But the righteous shall see their fall.
Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.
Where there is no vision, the people perish:
But he that keepeth the law, happy is he.
A servant will not be corrected by words:
For though he understand he will not answer.
Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.
He that delicately bringeth up his servant from a child
Shall have him become his son at the length.
An angry man stirreth up strife,
And a furious man aboundeth in transgression.
A man's pride shall bring him low:
But honour shall uphold the humble in spirit.
Whoso is partner with a thief hateth his own soul:
He heareth the adjuration, and uttereth nothing.
The fear of man bringeth a snare:
But whoso putteth his trust in the Lord shall be safe.
Many seek the ruler's favour;
But every man's judgment cometh from the Lord.
An unjust man is an abomination to the just:
And he that is upright in the way is abomination to the wicked.

The words of Agur the son of Jakeh; the oracle.

The man spake unto Ithiel, even unto Ithiel and Ucal,
Surely I am more brutish than any man,
And have not the understanding of a man.
I neither learned wisdom,
Nor have the knowledge of the holy.
Who hath ascended up into heaven, or descended?
Who hath gathered the wind in His fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What is His name, and what is His son's name, if thou canst tell?
Every word of God is pure:
He is a shield unto them that put their trust in Him.
Add thou not unto His words,
Lest He reprove thee, and thou be found a liar.
Two things have I required of thee;
Deny me them not before I die:
Remove far from me vanity and lies:
Give me neither poverty nor riches;
Feed me with food convenient for me:
Lest I be full, and deny Thee, and say:—"Who is the Lord?"
Or lest I be poor, and steal,
And take the name of my God in vain.
Accuse not a servant unto his master,
Lest he curse thee, and thou be found guilty.
There is a generation that curseth their father,
And doth not bless their mother.
There is a generation that are pure in their own eyes,
And yet is not washed from their filthiness.
There is a generation, O how lofty are their eyes!
And their eyelids are lifted up.
There is a generation, whose teeth are as swords, and their jaw teeth as knives,
To devour the poor from off the earth, and the needy from among men.
The horseleach hath two daughters, crying:—"Give, give."
There are three things that are never satisfied,
Yea, four things say not:—"It is enough:"

The grave; and the barren womb;
The earth that is not filled with water;
And the fire that saith not:—"It is enough."
The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.
There be three things which are too wonderful for me,
Yea, four which I know not:
The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.
Such is the way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith:—"I have done no wickedness."
For three things the earth is disquieted,
And for four which it cannot bear:
For a servant when he reigneth;
And a fool when he is filled with meat;
For an unsought woman when she is married;
And an handmaid that is heir to her mistress.
There be four things which are little upon the earth,
But they are exceeding wise:
The ants are a people not strong,
Yet they prepare their meat in the summer;
The conies are but a feeble folk,
Yet make they their houses in the rocks;
The locusts have no king,
Yet go they forth all of them by bands;
The spider taketh hold with her hands,
And is in kings' palaces.
There be three things which go well,
Yea, four are comely in going:
A lion which is strongest among beasts,
And turneth not away for any;
A greyhound; an he goat also;
And a king, against whom there is no rising up.
If thou hast done foolishly in lifting up thyself,
Or if thou hast thought evil,
Lay thine hand upon thy mouth.
Surely the churning of milk bringeth forth butter,

And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

The words of king Lemuel, the oracle that his mother taught him.

What, my son? and what, the son of my womb?
And what, the son of my vows?
Give not thy strength unto women,
Nor thy ways to that which destroyeth kings.
It is not for kings, O Lemuel, it is not for kings to drink wine;
Nor for princes strong drink;
Lest they drink, and forget the law,
And pervert the judgment of any of the afflicted.
Give strong drink unto him that is ready to perish,
And wine unto those that be of heavy hearts.
Let him drink, and forget his poverty,
And remember his misery no more.
Open thy mouth for the dumb
In the cause of all such as are appointed to destruction.
Open thy mouth, judge righteously,
And plead the cause of the poor and needy.

Who can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil
All the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She is like the merchants' ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household
And a portion to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.

She perceiveth that her merchandise is good:
Her candle goeth not out by night.
She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household:
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
Strength and honour are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates.

THE BOOK OF JOB

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said:—"It may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan:—"Whence comest thou?" Then Satan answered the Lord, and said:—"From going to and fro in the earth, and from walking up and down in it." And the Lord said unto Satan:—"Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Then Satan answered the Lord, and said:—"Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." And the Lord said unto Satan:—"Behold, all that he hath is in thy power; only upon himself put not forth thine hand." So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said:—"The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." While he was yet speaking, there came also another, and said:—"The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee." While he was yet speaking, there came also another, and said:—"The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee." While he was yet speaking, there came also another, and said:—"Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said:—"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan:—"From whence comest thou?" And Satan answered the Lord, and said:—"From going to and fro in the earth, and from walking up and down in it." And the Lord said unto Satan:—"Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause." And Satan answered the Lord, and said:—"Skin for skin,

yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." And the Lord said unto Satan:—"Behold, he is in thine hand; but save his life." So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him:—"Dost thou still retain thine integrity? curse God, and die." But he said unto her:—"Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

After this opened Job his mouth, and cursed his day.
And Job spake, and said:
Let the day perish wherein I was born,
And the night which said, There is a man child conceived.
Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death claim it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.
As for that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.
Lo, let that night be barren,

Let no joyful voice come therein.
Let them curse it that curse the day,
Them that are skilled to rouse up the dragon.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see the eyelids of the morning:
Because it shut not up the doors of my mother's womb,
Nor hid sorrow from mine eyes.
Why died I not from the womb?
Why did I not give up the ghost when I came out of the belly?
Why did the knees receive me?
Or why the breasts that I should suck?
For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
With kings and counsellors of the earth,
Which built desolate places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
Or as an hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from raging;
And there the weary be at rest.
There the prisoners rest together;
They hear not the voice of the taskmaster.
The small and great are there;
And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like the waters.
For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
I am not in safety, neither have I rest, neither am I quiet;
Yet trouble cometh.

Then Eliphaz the Temanite answered and said,
If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come upon thee, and thou faintest;
It toucheth thee, and thou art troubled.
Is not thy fear of God thy confidence?
And thy hope, is it not the perfection of thy ways?
Remember, I pray thee, who ever perished, being innocent?
Or where were the righteous cut off?
Even as I have seen, they that plow iniquity,
And sow wickedness, reap the same.
By the blast of God they perish,
And by the breath of His nostrils are they consumed.
The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions, are broken.
The old lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.
Now a thing was secretly brought to me,
And mine ear received the whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a breath passed before my face;
The hair of my flesh stood up:
It stood still, but I could not discern the form thereof:
An image was before mine eyes,
There was silence, and I heard a voice, saying,
"Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
Behold, He putteth no trust in His servants;
And His angels He chargeth with folly:
How much less in them that dwell in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth?
Between morning and evening they are destroyed:
They perish for ever without any regarding it.

If their tent-cord is torn away in them,
Do they not die, and not in wisdom?"
Call now, if there be any that will answer thee;
And to which of the saints wilt thou turn?
For wrath killeth the foolish man,
And jealousy slayeth the silly one.
I have seen the foolish taking root:
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the snare gapes for their substance.
For affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
Yet man is born unto trouble,
As the sparks fly upward.
But I would seek unto God,
And unto God would I commit my cause:
Which doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
He setteth up on high those that be low;
And those which mourn are exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But He saveth the poor from the sword of their mouth,
And the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.
Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty:
For He maketh sore, and bindeth up:
He woundeth, and His hands make whole.
He shall deliver thee in six troubles:

Yea, in seven there shall no evil touch thee.
In famine He shall redeem thee from death:
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue:
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh:
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field:
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tabernacle is in peace;
And thou shalt visit thy habitation, and shalt miss nothing.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

But Job answered and said,
Oh that my impatience were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the sea:
Therefore have my words been wild.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh in:
The terrors of God do set themselves in array against me.
Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which is unsavoury be eaten without salt?
Or is there any taste in the white of an egg?
My soul refuseth to touch them!
Such things are like loathsome food to me.
Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to destroy me;
That He would let loose His hand, and cut me off!
Then should I yet have comfort;
And I would leap for joy amidst unsparing pain;
For I have not concealed the words of the Holy One.

What is my strength, that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
Or is my flesh of brass?
Is not my help within me gone?
And recovery driven away from me?
To him that is afflicted pity should be shewed from his friend;
Even to him that forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
And as the stream of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow is hid:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
The caravans that travel by the way of them turn aside;
They go up into the waste, and perish.
The caravans of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped;
They came thither, and were ashamed.
For now ye are nothing;
Ye see my casting down, and are afraid.
Did I say, "Bring unto me"?
Or, "Give a reward for me of your substance"?
Or, "Deliver me from the enemy's hand"?
Or, "Redeem me from the hand of the mighty"?
Teach me, and I will hold my tongue:
And cause me to understand wherein I have erred.
How forcible are words of uprightness!
But what doth your arguing reprove?
Do ye imagine to reprove words?
Though the speeches of one that is desperate go into the wind.
Yea, ye would cast lots upon the fatherless,
And bargain over your friend.
Now, therefore, be pleased to look upon me,
I will not surely lie to your face!
Turn, I pray you, let there be no injustice;
Turn again, my cause is righteous.
Is there injustice in my tongue?
Cannot my taste discern perverse things?

Is there not a time of service to man upon the earth?
Are not his days also like the days of an hireling?
As a servant earnestly desireth the shadow,
And as an hireling looketh for the wages of his work:
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say,
"When shall I arise, and the night be gone?"
And I am full of tossings to and fro unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up, and breaketh out afresh.
My days are swifter than a weaver's shuttle,
And are spent without hope.
O remember that my life is wind:
Mine eye shall no more see good.
The eye of him that seeth me shall see me no more:
Thine eyes shall be upon me, and I shall not be.
As the cloud is consumed and vanisheth away:
So he that goeth down to the grave shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a monster of the sea,
That Thou settest a watch over me?
When I say, "My bed shall comfort me,
My couch shall ease my complaint;"
Then Thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe it; I would not live alway:
Let me alone; for my days are vanity.
What is man, that Thou shouldest magnify him?
And that Thou shouldest set Thine heart upon him?
And that Thou shouldest visit him every morning,
And try him every moment?
How long wilt Thou not look away from me,
Nor let me alone till I swallow down my spittle?

Have I sinned—what do I unto Thee, O Thou Keeper
of men?
Why hast Thou set me as a mark against Thee,
So that I am a burden to myself?
And why dost Thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And Thou shalt seek me earnestly, but I shall not be.

Then answered Bildad the Shuhite, and said,
How long wilt thou speak these things?
And how long shall the words of thy mouth be like a
strong wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against Him,
And He have let them go into the hand of their trans-
gression;
If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now He would awake for thee,
And make the habitation of thy righteousness pros-
perous.
Though thy beginning was small,
Yet thy latter end should greatly increase.
For enquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers:
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee, and tell thee,
And utter words out of their heart?
Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold it fast, but it shall not endure.

He is green before the sun,
And his branch shooteth forth in his garden.
His roots are wrapped about the heap,
He pierceth the place of stones.
If he be destroyed from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others grow.
Behold, God will not cast away a perfect man,
Neither will He help the evildoers.
He will yet fill thy mouth with laughing,
And thy lips with rejoicing.
They that hate thee shall be clothed with shame;
And the dwelling place of the wicked shall come to nought.

Then Job answered and said,
I know it is so of a truth:
But how should man be just with God?
If He will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength:
Who hath hardened himself against Him, and hath prospered?
Which removeth the mountains, and they know not:
Which overturneth them in His anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun, and it riseth not;
And sealeth up the stars.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea.
Which maketh Arcturus, Orion, and the Pleiades,
And the chambers of the south.
Which doeth great things past finding out;
Yea, and wonders without number.
Lo, He goeth by me, and I see Him not:
He passeth on also, but I perceive Him not.
Behold, He taketh away, who can hinder Him?
Who will say unto Him, What doest Thou?
God withdraws not His anger,
The helpers of Rahab did stoop under Him.

How much less shall I answer Him,
And choose out my words to reason with Him?
Whom, though I were righteous, yet would I not answer,
But I would make supplication to my adversary.
If I had called, and He had answered me;
Yet would I not believe that He had hearkened unto my voice.
For He breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.
If you speak of the strength of the mighty, "Here I am!" (saith He).
If of judgment, "Who will set Me a time?"
Were I in the right, mine own mouth would condemn me:
Were I perfect, He would prove me perverse:
I am perfect; I regard not myself, I despise my life.
It is all one, therefore I say,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will laugh at the trial of the innocent.
The earth is given into the hand of the wicked:
He covereth the faces of the judges thereof;
If it be not He, who then is it?
Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that hasteth to the prey.
If I say:—"I will forget my complaint,
I will leave off my heaviness, and comfort myself:"
I am afraid of all my sorrows,
I know that Thou wilt not hold me innocent.
I shall be held guilty;
Why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean:
Yet shalt Thou plunge me in the ditch,
And mine own clothes shall abhor me.
For He is not a man, as I am, that I should answer Him,

And we should come together in judgment.
Neither is there any arbiter betwixt us,
That might lay his hand upon us both.
Let Him take His rod away from me,
And let not His fear terrify me:
Then would I speak, and not fear Him;
For I am not so in myself.
My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
I will say unto God, "Do not condemn me;
Shew me wherefore Thou contendest with me."
Is it good unto Thee that Thou shouldest oppress,
That Thou shouldest despise the work of Thine hands,
And shine upon the counsel of the wicked?
Hast Thou eyes of flesh?
Or seest Thou as man seeth?
Are Thy days as the days of man?
Are Thy years as man's days,
That Thou enquirest after mine iniquity,
And searchest after my sin?
Thou knowest that I am not wicked;
And there is none that can deliver out of Thine hand.
Thine hands have made me and fashioned me
Together round about; yet Thou dost destroy me!
Remember, I beseech Thee, that Thou hast made me as the clay;
And wilt Thou bring me into dust again?
Hast Thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And hast woven me with bones and sinews.
Thou hast granted me life and favour,
And Thy visitation hath preserved my spirit.
And these things hast Thou hid in Thine heart:
I know that this was with Thee.
If I sin, then Thou markest me,
And Thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me;
And if I be righteous, yet will I not lift up my head.
Being filled with shame
And beholding mine affliction;

And if my head should lift itself up, Thou huntest me as a lion:
And again Thou shewest Thyself marvellous upon me.
Thou renewest Thy witnesses against me,
And increasest Thine indignation upon me;
Changes and war are against me.
Wherefore then hast Thou brought me forth out of the womb?
Oh that I had given up the ghost, and no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.
Are not my days few? cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness and the shadow of death;
A land of thick darkness, as darkness itself;
And of the shadow of death, without any order,
And where the light is as darkness.

Then answered Zophar the Naamathite, and said,
Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou hast said, "My doctrine is pure,
And I am clean in Thine eyes."
But oh that God would speak,
And open His lips against thee;
And that He would shew thee the secrets of wisdom,
That they are wonderful in sound knowledge!
Know therefore that God exacteth of thee less than thine iniquity deserveth.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If He pass by, and shut up,
Or call an assembly, then who can hinder Him?

For He knoweth vain men:
He seeth wickedness also without considering it.
But an empty man will become wise
When a wild ass colt is born a man.
If thou prepare thine heart,
And stretch out thine hands toward Him;
If iniquity be in thine hand, put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:
Because thou shalt forget thy misery,
And remember it as waters that pass away:
And thy life shall be clearer than the noonday;
If there be darkness, it shall be as the morning.
And thou shalt be secure, because there is hope;
Yea, thou shalt search about thee, and thou shalt take thy rest in safety.
Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail, and they shall not escape,
And their hope shall be as the giving up of the ghost.

And Job answered and said,
No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these?
I am to be one that is a laughing-stock to his friends,
I, who called on God, and He answered me:
A laughing-stock the just and perfect man!
There is contempt for misfortune in the thought of him that is at ease:
It awaiteth them who are slipping with their foot.
The tabernacles of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.
But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee:
Or speak to the earth, and it shall teach thee:

And the fishes of the sea shall declare unto thee.
Who knoweth not in all these
That the hand of the Lord hath wrought this?
In whose hand is the soul of every living thing,
And the breath of all mankind.
Doth not the ear try words?
And the mouth taste its meat?
With the aged is wisdom;
And in length of days understanding.
With Him is wisdom and strength,
He hath counsel and understanding.
Behold, He breaketh down, and it cannot be built again:
He shutteth up a man, and there can be no opening.
Behold, He withholdeth the waters, and they dry up:
Also He sendeth them out, and they overturn the earth.
With Him is strength and wisdom:
The deceived and the deceiver are His.
He leadeth counsellors away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled,
And overthroweth the mighty.
He removeth away the speech of the trusty,
And taketh away the understanding of the aged.
He poureth contempt upon princes,
And looseth the girdle of the strong.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
He increaseth the nations, and destroyeth them:
He enlargeth the nations, and straiteneth them again.
He taketh away the heart of the chiefs of the people of
the earth,
And causeth them to wander in a wilderness where there
is no way.
They grope in the dark without light,
And He maketh them to stagger like a drunken man.
Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, the same do I know also:
I am not inferior unto you.
Surely I would speak to the Almighty,

And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
O that ye would altogether hold your peace!
And it should be your wisdom.
Hear now my reasoning,
And hearken to the pleadings of my lips.
Will ye speak wickedly for God?
And talk deceitfully for Him?
Will ye be partisans for Him?
Will ye contend for God?
Is it good that He should search you out?
Or as one man mocketh another, do ye so mock Him?
He will surely reprove you,
If ye do secretly accept persons.
Shall not His excellency make you afraid?
And His dread fall upon you?
Your remembrances shall be proverbs of ashes,
Your defences defences of dust.
Hold your peace, let me alone, that I may speak,
And let come on me what will.
Wherefore should I take my flesh in my teeth,
And put my life in mine hand?
Though He slay me, yet will I trust in Him:
But I will maintain mine own ways before Him.
He also shall be my salvation:
For a godless man shall not come before Him.
Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will contend with me?
For then would I hold my peace and give up the ghost.
Only do not two things unto me:
Then will I not hide myself from Thee.
Withdraw Thine hand far from me:
And let not Thy dread make me afraid.
Then call Thou, and I will answer:
Or let me speak, and answer Thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest Thou Thy face,

And holdest me for Thine enemy?
Wilt Thou affright a leaf driven to and fro?
And wilt Thou pursue the dry stubble?
For Thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths;
And drawest Thee a line around the soles of my feet.
Though I am as a rotten thing that consumeth,
As a garment that is moth eaten.
Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.
And dost Thou open Thine eyes upon such an one,
And bringest me into judgment with Thee?
Who can bring a clean thing out of an unclean? not one.
Seeing his days are determined, the number of his months is with Thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as an hireling, his day.
For there is hope of a tree, if it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the river decayeth and drieth up:
So man lieth down, and riseth not:
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.
O that Thou wouldest hide me in Sheol,
That Thou wouldest keep me secret, until Thy wrath be past,
That Thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again?
All the days of my appointed time would I wait, till my change should come.
Thou shouldest call, and I would answer Thee:
Thou wouldest have a desire to the work of Thine hands.
But now Thou numberest my steps:
Dost Thou not watch over my sin?
My transgression is sealed up in a bag,
And Thou sewest up mine iniquity.
And surely the mountain falling cometh to nought,
And the rock is removed out of its place.
The waters wear the stones:
The floods thereof do wash away the soil of the earth;
And Thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth:
Thou changest his countenance, and sendest him away.
His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of them.
But his flesh upon him hath pain,
And his soul within him mourneth.

Then answered Eliphaz the Temanite, and said,
Should a wise man utter vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?
Yea, thou castest off fear,
And restrainest prayer before God.
For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I:
Yea, thine own lips testify against thee.
Art thou the first man that was born?
Or wast thou made before the hills?
Hast thou heard the secret of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the grayheaded and very aged men,
Much elder than thy father.

Are the consolations of God small with thee
And a word that dealt gently with thee?
Why doth thine heart carry thee away?
And what do thy eyes wink at,
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth?
What is man, that he should be clean?
And he which is born of a woman, that he should be righteous?
Behold, He putteth no trust in His saints;
Yea, the heavens are not clean in His sight.
How much less the abominable and corrupt,
Man, which drinketh in iniquity like water?
I will shew thee, hear me;
And that which I have seen I will declare;
Which wise men have told
From their fathers, and have not hid it:
Unto whom alone the earth was given,
And no stranger passed among them.
The wicked man travaileth with pain all his days,
And the number of years that are laid up for the oppressor.
A dreadful sound is in his ears:
In prosperity the destroyer shall come upon him.
He believeth not that he shall return out of darkness,
And he is waited for of the sword.
He wandereth abroad for bread, saying, "Where is it?"
He knoweth that the day of darkness is ready at his hand.
Trouble and anguish make him afraid;
They prevail against him, as a king ready to the battle.
For he stretched out his hand against God,
And strengtheneth himself against the Almighty.
He ran upon Him with stiff neck,
With the thick bosses of his bucklers:
Because he covered his face with his fatness,
And made collops of fat on his flanks.
And he dwelt in desolate cities,
And in houses which should not be inhabited,
Which were destined to be heaps.
He shall not be rich, neither shall his substance continue,

Neither shall he prolong the perfection thereof upon
the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth shall he go away.
Let him not trust in vanity; he is deceived:
For vanity shall be his recompence.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
For the congregation of the godless shall be desolate,
And fire shall consume the tabernacles of bribery.
They conceive mischief, and bring forth vanity,
And their belly prepareth deceit.

Then Job answered and said,
I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what emboldeneth thee that thou answerest?
I also could speak as ye do:
If your soul were in my soul's stead,
I could heap up words against you,
And shake mine head at you.
I could strengthen you with my mouth,
And not withhold the solace of my lips.
Though I speak, my grief is not assuaged:
And though I forbear, what am I eased?
But now He hath made me weary:
Thou hast made desolate all my company.
And Thou hast filled me with wrinkles, which is a wit-
ness against me:
And my leanness rising up against me beareth witness
to my face.
He teareth me in His wrath, and hateth me:
He gnasheth upon me with His teeth;
Mine Adversary sharpeneth His eyes upon me.
They have gaped upon me with their mouth;
They have smitten me upon the cheek reproachfully;
They have gathered themselves together against me.
God hath delivered me to the ungodly,

And turned me over into the hands of the wicked.
I was at ease, but He hath broken me asunder:
He hath also taken me by my neck, and shaken me
to pieces,
And set me up for His mark.
His archers compass me round about,
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.
He breaketh me with breach upon breach,
He runneth upon me like a giant.
I have sewed sackcloth upon my skin,
And defiled my horn in the dust.
My face is foul with weeping,
And on my eyelids is the shadow of death;
Not for any injustice in mine hands:
Also my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no resting place.
Also now, behold, my Witness is in heaven,
And He that voucheth for me is on high.
My friends scorn me:
But mine eye poureth out tears unto God;
That He would maintain the right of a man with God,
And of a son of man against his neighbour.
For when a few years are come,
Then I shall go the way whence I shall not return.
My spirit is spent,
My days are extinct,
The grave is ready for me.
Are there not mockers with me?
And doth not mine eye continue in their provocation?
Give a pledge now! Be surety for me with Thee;
Who is there that will strike hands with me?
For Thou hast hid their heart from understanding:
Therefore shalt Thou not exalt them.
For a prey he denounceth friends,
And the eyes of his children fail.
He hath made me also a byword of the people;
And I am become as one to be spit on in the face.
Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonied at this,

And the innocent shall stir up himself against the godless.
The righteous also shall hold on his way,
And he that hath clean hands shall be stronger and stronger.
But as for you all, do ye return, and come now:
For I cannot find one wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
The light is short because of darkness.
If I wait for the grave as mine house;
If I have spread my bed in the darkness;
If I have said to the pit, "Thou art my father,"
To the worm, "Thou art my mother, and my sister,"
Where then is my hope?
And as for my hope, who shall see it?
It shall go down to the bars of the pit,
When once there is rest together in the dust.

Then answered Bildad the Shuhite, and said,
How long will ye hunt for words?
Mark, and afterwards we will speak.
Wherefore are we counted as beasts,
And reputed vile in your sight?
Thou that tearest thyself in thine anger:
Shall the earth be forsaken for thee?
And shall the rock be removed out of its place?
Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tabernacle,
And his candle shall be put out with him.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon a snare.
The gin shall take him by the heel,
And a noose shall prevail against him.
The snare is laid for him in the ground,
And a trap for him in the way.
Terrors shall make him afraid on every side,
And shall drive him away at his heels.

His strength shall be hunger bitten,
And destruction shall be ready at his side.
It shall devour the members of his body:
Even the firstborn of death shall devour his members.
He shall be plucked out of his tabernacle wherein he trusted,
And he shall be brought to the king of terrors.
There shall dwell in his tabernacle they that are not his:
Brimstone shall be scattered upon his habitation.
His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall neither have son nor grandson among his people,
Nor any remaining in his dwellings.
They that come after him shall be astonied at his day,
As they that went before were affrighted.
Surely such are the dwellings of the wicked,
And this is the place of him that knoweth not God.

Then Job answered and said,
How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed that ye make yourselves strange to me.
And be it indeed that I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me,
And plead against me my reproach:
Know now that God hath perverted my right,
And hath compassed me with His net.
Behold, I cry out of wrong, but I am not heard:
I cry aloud, but there is no judgment.
He hath fenced up my way that I cannot pass,
And He hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown from my head.

He hath destroyed me on every side, and I am gone:
And mine hope hath He removed like a tree.
He hath also kindled His wrath against me,
And He counteth me unto Him as one of His enemies.
His troops come together, and raise up their way against me,
And encamp round about my tabernacle.
He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house, and my maids, count me for a stranger:
I am an alien in their sight.
I called my servant, and he gave me no answer;
I intreated him with my mouth.
My breath is strange to my wife,
And I am loathsome to the children of mine own body.
Yea, young children despised me;
I arose, and they spake against me.
All my inward friends abhorred me:
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were inscribed in a book!
That with a pen of iron and lead
They were graven in the rock for ever!
But I know that my Redeemer liveth,
And in after time He shall stand up upon the earth:
And after this my skin hath been destroyed,
Then apart from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another;
My reins are consumed within me.
If ye say, "How we will pursue him;"
And the root of the matter is found in me?
Be ye afraid of the sword:

For wrath bringeth the punishments of the sword,
That ye may know there is a judgment.

Then answered Zophar the Naamathite, and said,
Therefore do my thoughts make answer to me,
And because of this have I haste within me.
I have heard the reproof which putteth me to shame,
And the spirit of my understanding causeth me to answer.
Knowest thou not this of old,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever like his own dung:
They which have seen him shall say, "Where is he?"
He shall fly away as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
The eye also which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall seek the favour of the poor,
And his hands shall restore their goods.
His bones are full of his youth,
But it shall lie down with him in the dust.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and forsake it not;
But keep it still within his mouth:
Yet his meat in his bowels is turned,
It is the gall of asps within him.
He hath swallowed down riches, and he shall vomit them up again:
God shall cast them out of his belly.
He shall suck the poison of asps:
The viper's tongue shall slay him.
He shall not look upon the rivers,
The floods, the brooks of honey and butter.
That which he laboured for shall he restore, and shall not swallow it down:
According to the substance of his exchange he shall not rejoice.

Because he hath oppressed and hath forsaken the poor;
The house which he hath violently taken away he shall not build up;
Because he hath known no rest in his belly,
He shall not deliver himself with that wherein he delighted.
There was nothing left that he devoured not;
Therefore his good shall not abide.
In the fulness of his sufficiency he shall be in straits:
Every hand of the wicked shall come upon him.
When he is about to fill his belly,
God shall cast the fury of His wrath upon him,
And shall rain it upon him while he is eating.
He shall flee from the iron weapon,
And the bow of steel shall strike him through.
He draweth it forth and it cometh out of the body;
Yea, the glittering shaft cometh out of his gall:
Terrors are upon him.
All darkness is laid up for his treasures:
A fire not blown shall consume him;
It shall devour him that is left in his tabernacle.
The heaven shall reveal his iniquity;
And the earth shall rise up against him.
The increase of his house shall depart,
And his goods shall flow away in the day of his wrath.
This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

Then Job answered and said,
Hear diligently my speech,
And let this be your consolations.
Suffer me that I may speak;
And after that I have spoken, mock on.
As for me, is my complaint to man?
And wherefore should I not be impatient?
Mark me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am afraid,
And trembling taketh hold on my flesh.
Wherefore do the wicked live,
Become old, yea, are mighty in power?
Their seed is established in their sight with them,

And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the organ.
They spend their days in wealth,
And in a moment go down to the grave.
Yet they said unto God, "Depart from us;
For we desire not the knowledge of Thy ways.
What is the Almighty, that we should serve Him?
And what profit should we have, if we pray unto Him?"
Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.
How oft is the candle of the wicked put out?
And how oft cometh their destruction upon them,
And God distribute sorrows in His anger.
How often are they as stubble before the wind,
And as chaff that the storm carrieth away.
"God" (say ye) "layeth up his iniquity for his children:"
Let Him recompense it unto himself, that he may know it.
Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst?
Shall any teach God knowledge?
Seeing He judgeth those that are high.
One dieth in his full strength,
Being wholly at ease and quiet.
His breasts are full of milk,
And his bones are moistened with marrow.
And another dieth in the bitterness of his soul,
And never eateth with pleasure.
They shall lie down alike in the dust,
And the worms shall cover them.
Behold, I know your thoughts,
And the devices which ye wrongfully imagine against me.

For ye say, "Where is the house of the prince?
And where are the dwelling places of the wicked?"
Have ye not asked them that go by the way?
And do ye not know their tokens?
That the wicked is reserved to the day of destruction?
That they shall be brought forth to the day of wrath?
Who shall declare his way to his face?
And who shall repay him what he hath done?
Yet shall he be brought to the grave,
And shall remain in the tomb.
The clods of the valley shall be sweet unto him,
And every man shall draw after him,
As there were innumerable before him.
How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?

Then Eliphaz the Temanite answered and said,
Can a man be profitable unto God?
Nay, he that is wise is profitable unto himself.
Is it any pleasure to the Almighty, that thou art righteous?
Or is it gain to Him, that thou makest thy ways perfect?
Is it for thy piety that He reproveth thee?
That He entereth with thee into judgment?
Is not thy wickedness great?
And thine iniquities infinite?
For thou hast taken a pledge from thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
But as for the mighty man, he had the earth;
And the honourable man dwelt in it.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee;
Or darkness, that thou canst not see;
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, "How doth God know?

Can He judge through the dark cloud?
Thick clouds are a covering to Him, that He seeth not;
And He walketh in the circuit of heaven."
Wilt thou keep the old way
Which wicked men have trodden?
Which were cut down out of time,
Whose foundation was overflown with a flood:
Which said unto God, "Depart from us:"
And, "What can the Almighty do for them?"
Yet He filled their houses with good things:
But the counsel of the wicked is far from me.
The righteous see it, and are glad:
And the innocent laugh them to scorn:
Saying, "Surely our adversaries are cut off,
And that which they have left the fire hath consumed."
Acquaint now thyself with Him, and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from His mouth,
And lay up His words in thine heart.
If thou return to the Almighty, thou shalt be built up,
Thou shalt put away iniquity far from thy tabernacles.
Then shalt thou lay up thy treasure in the dust,
And the gold of Ophir among the stones of the brooks.
Yea, the Almighty shall be thy defence,
And thou shalt have plenty of silver.
For then shalt thou have thy delight in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto Him, and He shall hear thee,
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee:
And the light shall shine upon thy ways.
When they cast thee down, then thou shalt say, "There is lifting up;"
And He shall save the humble person.
He shall deliver him that is not innocent:
Yea, he shall be delivered by the cleanness of thine hands.

Then Job answered and said,

Even to-day is my complaint bitter:
His stroke is heavier than my groaning.
Oh that I knew where I might find Him!
That I might come even to His seat!
I would order my cause before Him,
And fill my mouth with arguments.
I would know the words which He would answer me,
And understand what He would say unto me.
Would He plead against me with His great power?
Nay, but He would give heed unto me.
There the righteous would be pleading with Him;
So should I be delivered for ever from my Judge.
Behold, I go forward, but He is not there;
And backward, but I cannot perceive Him:
On the left hand, where He doth work, but I cannot behold Him:
He hideth Himself on the right hand, that I cannot see Him:
But He knoweth the way that I take:
When He hath tried me, I shall come forth as gold.
My foot hath held fast to His steps,
His way have I kept, and not declined.
Neither have I gone back from the commandment of His lips;
I have esteemed the words of His mouth more than my necessary food.
But He is in one mind, and who can turn Him?
And what His soul desireth, even that He doeth.
For He performeth the thing that is appointed for me:
And many such things are with Him.
Therefore am I troubled at His presence:
When I consider, I am afraid of Him.
And God maketh my heart faint,
And the Almighty troubleth me:
For I am not dismayed because of the darkness,
Nor because of myself whom thick darkness covereth.
Why are times not set by the Almighty?
And why do they that know Him not see His days?
There are who remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.

They turn the needy out of the way:
The poor of the earth hide themselves together.
Behold, as wild asses in the desert,
Go they forth to their work; seeking diligently for food.
The wilderness yieldeth them food for their children.
They reap their fodder in the field:
And they gather the vintage of the wicked.
They lie all night naked without clothing,
They have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.
There are who pluck the fatherless from the breast,
And take a pledge of the poor:
Which go naked without clothing;
And hungry they carry sheaves:
Which make oil within their walls,
And tread their winepresses, and suffer thirst.
Men groan from out of the city,
And the soul of the wounded crieth out:
Yet God layeth not folly to them.
They are of those that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.
The murderer rising with the light killeth the poor and needy,
And in the night is as a thief.
The eye also of the adulterer waiteth for the twilight,
Saying:—"No eye shall see me:"
And disguiseth his face.
In the dark they dig through houses,
Which they had marked for themselves in the daytime:
They know not the light.
For the morning is to them even as the shadow of death:
For they know the terrors of the shadow of death.
He is swift as the waters;
Their portion is cursed in the earth:
He beholdeth not the way of the vineyards.
Drought and heat consume the snow waters:
So doth the grave those which have sinned.
The womb shall forget him; the worm shall feed sweetly on him;

He shall be no more remembered;
And wickedness shall be broken as a tree.
He evil entreateth the barren that beareth not:
And doeth not good to the widow.
He draweth also the mighty with his power:
He riseth up, and no man is sure of life.
God giveth him to be in safety, whereon he resteth;
Yet His eyes are upon their ways.
They are exalted for a little while, but are gone and brought low;
They are taken out of the way as all other,
And cut off as the tops of the ears of corn.
And if it be not so now, who will make me a liar,
And make my speech nothing worth?

Then answered Bildad the Shuhite, and said,
Dominion and fear are with Him,
He maketh peace in His high places.
Is there any number of His armies?
And upon whom doth not His light arise?
How then can man be justified with God?
Or how can he be clean that is born of a woman?
Behold even to the moon, and it shineth not;
Yea, the stars are not pure in His sight.
How much less man, that is a worm?
And the son of man, which is a worm?

But Job answered and said,
How hast thou helped him that is without power?
How savest thou the arm that hath no strength?
How hast thou counselled him that hath no wisdom?
And how hast thou plentifully declared the thing as it is?
To whom hast thou uttered words?
And whose spirit came from thee?
They that are dead tremble
Under the waters, and the inhabitants thereof.
Sheol is naked before Him,
And destruction hath no covering.
He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.
He bindeth up the waters in His thick clouds,

And the cloud is not rent under them.
He holdeth back the face of His throne,
And spreadeth His cloud upon it.
He hath compassed the waters with bounds,
Until the day and night come to an end.
The pillars of heaven tremble
And are astonished at His reproof.
He divideth the sea with His power,
And by His understanding He smiteth through the proud.
By His spirit He hath garnished the heavens;
His hand hath formed the crooked serpent.
Lo, these are but the outskirts of His ways:
But how little a portion is heard of Him!
But the thunder of His power who can understand?

Moreover Job continued his parable, and said,
As God liveth, who hath taken away my judgment;
And the Almighty, who hath vexed my soul;
All the while my breath is in me,
And the spirit of God is in my nostrils;
My lips shall not speak wickedness,
Nor my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not remove mine integrity from me.
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me so long as I live.
Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous.
For what is the hope of the hypocrite, though he hath gained,
When God taketh away his soul?
Will God hear his cry
When trouble cometh upon him?
Will he delight himself in the Almighty?
Will he always call upon God?
I will teach you by the hand of God:
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye thus altogether vain?
This is the portion of a wicked man with God,

And the heritage of oppressors, which they shall receive
of the Almighty.
If his children be multiplied, it is for the sword:
And his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death:
And his widows shall not weep.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.
He buildeth his house as a moth,
And as a booth that the keeper maketh.
The rich man shall lie down, but he shall not be
gathered:
He openeth his eyes, and he is not.
Terrors take hold on him as waters,
A tempest stealeth him away in the night.
The east wind carrieth him away, and he departeth:
And as a storm hurleth him out of his place.
For God shall cast upon him, and not spare:
He would fain flee out of His hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

Surely there is a vein for the silver,
And a place for gold where they refine it.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness,
And searcheth out all perfection:
The stones of darkness, and the shadow of death.
He breaketh open a shaft far from where men live;
Forgotten of the foot that passes above,
Far from men they hang, to and fro they swing.
As for the earth, out of it cometh bread:
And under it is turned up as it were fire.
The stones of it are the place of sapphires:
And it hath dust of gold.
That path no fowl knoweth,
And the vulture's eye hath not seen:
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.

He putteth forth his hand upon the rock;
He overturneth the mountains by the roots.
He cutteth out rivers among the rocks;
And his eye seeth every precious thing.
He bindeth the floods from overflowing;
And the thing that is hid bringeth he forth to light.
But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, "It is not in me:"
And the sea saith, "It is not with me."
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
"We have heard the fame thereof with our ears."
God understandeth the way thereof,
And He knoweth the place thereof.
For He looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And He weigheth the waters by measure.
When He made a decree for the rain,
And a way for the lightning of the thunder:
Then did He see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said,
"Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding."

Moreover Job continued his parable, and said,
Oh that I were as in months past,
As in the days when God preserved me;
When His candle shined upon my head,
And when by His light I walked through darkness;
As I was in the days of my youth,
When the secret of God was upon my tabernacle;
When the Almighty was yet with me,
When my children were about me;
When I washed my steps with butter,
And the rock poured me out rivers of oil;
When I went out to the gate through the city,
When I prepared my seat in the street!
The young men saw me, and hid themselves:
And the aged arose, and stood up.
The princes refrained talking,
And laid their hand on their mouth.
The nobles held their peace,
And their tongue cleaved to the roof of their mouth.
When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me:
Because I delivered the poor that cried,
And the fatherless, and him that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My judgment was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the poor:
And the cause which I knew not I searched out.
And I brake the jaws of the wicked,
And plucked the spoil out of his teeth.
Then I said, "I shall die in my nest,
And I shall multiply my days as the sand.
My root is spread out by the waters,
And the dew lieth all night upon my branch.
My glory is fresh in me,
And my bow is renewed in my hand."
Unto me men gave ear, and waited,
And kept silence at my counsel.

After my words they spake not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
If I laughed on them, they believed it not;
And the light of my countenance they cast not down.
I chose out their way, and sat chief,
And dwelt as a king in the army,
As one that comforteth the mourners.
But now they that are younger than I have me in derision,
Whose fathers I would have disdained to have set with the dogs of my flock.
Yea, whereto might the strength of their hands profit me,
In whom ripe age was perished?
For want and famine they were solitary;
Fleeing into the wilderness in former time desolate and waste.
Who cut up mallows by the bushes,
And juniper roots for their meat.
They were driven forth from among men,
They cried after them as after a thief;
To dwell in the cliffs of the valleys,
In caves of the earth, and in the rocks.
Among the bushes they brayed;
Under the nettles they were gathered together.
They were children of fools, yea, children of base men:
They were viler than the earth.
And now am I their song,
Yea, I am their byword.
They abhor me, they flee far from me,
And spare not to spit in my face.
Because He hath loosed my cord, and afflicted me,
They have also let loose the bridle before me.
Upon my right hand rise the youth;
They push away my feet,
And they raise up against me the ways of their destruction.
They mar my path,
They set forward my calamity,
And there is none to hold them in.

They came upon me as a wide breaking in of waters:
In the desolation they rolled themselves upon me.
Terrors are turned upon me:
They pursue my soul as the wind:
And my welfare passeth away as a cloud.
And now my soul is poured out upon me;
The days of affliction have taken hold upon me.
My bones are pierced in me in the night season:
And my sinews take no rest.
By the great force of my disease is my garment changed:
It bindeth me about as the collar of my coat.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto Thee, and Thou dost not hear me:
I stand up, and Thou regardest me not.
Thou art become cruel to me:
With Thy strong hand Thou opposest Thyself against me.
Thou liftest me up to the wind; Thou causest me to ride upon it,
And dissolvest my substance.
For I know that Thou wilt bring me to death,
And to the house appointed for all living.
Howbeit doth not one stretch out the hand in his fall?
Or in his calamity therefore cry for help?
Did not I weep for him that was in trouble?
Was not my soul grieved for the poor?
When I looked for good, then evil came unto me:
And when I waited for light, there came darkness.
My bowels boiled, and rested not:
The days of affliction prevented me.
I went mourning without the sun:
I stood up, and I cried in the congregation.
I am a brother to jackals,
And a companion to ostriches.
My skin is black upon me,
And my bones are burned with heat.
My harp also is turned to mourning,
And my pipe into the voice of them that weep.
I made a covenant with mine eyes;
Why then should I think upon a maid?

For what portion of God is there from above?
And what inheritance of the Almighty from on high?
Is not destruction to the wicked?
And a strange punishment to the workers of iniquity?
Doth not He see my ways,
And count all my steps?
If I have walked with vanity,
Or if my foot hath hasted to deceit;
Let me be weighed in an even balance,
That God may know mine integrity.
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
Then let me sow, and let another eat;
Yea, let my offspring be rooted out.
If mine heart have been deceived by a woman,
Or if I have laid wait at my neighbour's door;
Then let my wife grind unto another,
And let others bow down upon her.
For this is an heinous crime;
Yea, it is an iniquity to be punished by the judges.
For it is a fire that consumeth to destruction,
And would root out all mine increase.
If I did despise the cause of my manservant or of my maidservant,
When they contended with me;
What then shall I do when God riseth up?
And when He visiteth, what shall I answer Him?
Did not He that made me in the womb make him?
And did not one fashion us in the womb?
If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;
(For from my youth he was brought up with me, as with a father,
And I have guided her from my mother's womb;)
If I have seen any perish for want of clothing,
Or any poor without covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,

When I saw my help in the gate:
Then let mine arm fall from my shoulder blade,
And mine arm be broken from the bone.
For destruction from God was a terror to me,
And by reason of His highness I could not endure.
If I have made gold my hope,
Or have said to the fine gold, "Thou art my confidence;"
If I rejoiced because my wealth was great,
And because mine hand had gotten much;
If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
Or my mouth hath kissed my hand:
This also were an iniquity to be punished by the judge:
For I should have denied the God that is above.
If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him:
Neither have I suffered my mouth to sin
By wishing a curse to his soul.
If the men of my tabernacle said not,
"Who can find one that hath not been satisfied with his flesh?"
The stranger did not lodge in the street:
But I opened my doors to the traveller.
If I covered my transgressions as Adam,
By hiding mine iniquity in my bosom:
Did I fear a great multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door?
Oh that One would hear me!
Behold, my desire is, that the Almighty would answer me,
And that mine Adversary had written a book.
Surely I would take it upon my shoulder,
And bind it as a crown to me.
I would declare unto Him the number of my steps;
As a prince would I go near unto Him.
If my land cry against me,
Or that the furrows likewise thereof complain;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:

Let thistles grow instead of wheat,
And cockle instead of barley.

The words of Job are ended.

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I was afraid, and durst not shew you mine opinion.
I said, "Days should speak,
And multitude of years should teach wisdom."
But there is a spirit in man:
And the inspiration of the Almighty giveth them understanding.
Great men are not always wise:
Neither do the aged understand judgment.
Therefore I said, "Hearken to me;
I also will shew mine opinion."
Behold, I waited for your words;
I gave ear to your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none of you that convinced Job,
Or that answered his words:
Beware lest ye say, "We have found out wisdom:
God thrusteth him down, not man."
Now he hath not directed his words against me:
Neither will I answer him with your speeches.
They were amazed, they answered no more:
They left off speaking.

And shall I wait, because they speak not,
Because they stand still and answer no more?
I will answer also my part,
I also will shew mine opinion.
For I am full of matter,
The spirit within me constraineth me.
Behold, my belly is as wine which hath no vent;
It is ready to burst like new wine-skins.
I will speak, that I may be refreshed:
I will open my lips and answer.
Let me not, I pray you, accept any man's person,
Neither let me give flattering titles unto man.
For I know not to give flattering titles;
Else would my Maker soon take me away.
Wherefore, Job, I pray thee, hear my speech,
And hearken to all my words.
Behold, now I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall be of the uprightness of my heart:
And my lips shall utter knowledge clearly.
The Spirit of God hath made me,
And the breath of the Almighty hath given me life.
If thou canst answer me,
Set thy words in order before me, stand up.
Behold, I am according to thy wish in God's stead:
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.
Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
"I am clean without transgression;
I am innocent; neither is there iniquity in me.
Behold, He findeth occasions against me,
He counteth me for His enemy,
He putteth my feet in the stocks,
He marketh all my paths."
Behold, in this thou art not just:
I will answer thee, that God is greater than man.
Why dost thou strive against Him?
For He giveth not account of any of His matters.
For God speaketh once, yea twice,
Yet man perceiveth it not.

In a dream, in a vision of the night,
When deep sleep falleth upon men, in slumberings upon the bed;
Then He openeth the ears of men,
And sealeth their instruction,
That He may withdraw man from his purpose,
And hide pride from man.
He keepeth back his soul from the pit,
And his life from perishing by the sword.
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain:
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.
If there be a messenger with him,
An interpreter, one among a thousand,
To shew unto man his uprightness:
Then He is gracious unto him, and saith,
"Deliver him from going down to the pit:
I have found a ransom."
His flesh shall be fresher than a child's:
He shall return to the days of his youth:
He shall pray unto God, and He will be favourable unto him:
And He shall see his face with joy:
For He will render unto man his righteousness.
He looketh upon men, and if any say,
"I have sinned, and perverted that which was right,
And it profited me not;"
He will deliver his soul from going into the pit,
And his life shall see the light.
Lo, all these things worketh God
Oftentimes with man,
To bring back his soul from the pit,
To be enlightened with the light of the living.
Mark well, O Job, hearken unto me:
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.

If not, hearken unto me:
Hold thy peace, and I shall teach thee wisdom.

Furthermore Elihu answered and said;
Hear my words, O ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the mouth tasteth meat.
Let us choose to us judgment:
Let us know among ourselves what is good.
For Job hath said, "I am righteous:
And God hath taken away my judgment.
Should I lie against my right?
My wound is incurable without transgression."
What man is like Job,
Who drinketh up scorning like water?
Which goeth in company with the workers of iniquity,
And walketh with wicked men.
For he hath said, "It profiteth a man nothing,
That he should delight himself with God."
Therefore hearken unto me, ye men of understanding:
Far be it from God, that He should do wickedness;
And from the Almighty, that He should commit iniquity.
For the work of a man shall He render unto him,
And cause every man to find according to his ways.
Yea, surely God will not do wickedly,
Neither will the Almighty pervert judgment.
Who hath given Him a charge over the earth?
Or who hath disposed the whole world?
If He set His heart upon man,
If He gather unto Himself His spirit and His breath;
All flesh shall perish together,
And man shall turn again unto dust.
If now thou hast understanding, hear this:
Hearken to the voice of my words.
Shall even he that hateth right govern?
And wilt thou condemn Him that is most just?
Is it fit to say to a king:—"Thou art wicked"?
And to princes:—"Ye are ungodly"?
How much less to Him that accepteth not the persons
of princes,
Nor regardeth the rich more than the poor?

For they all are the work of His hands.
In a moment shall they die,
And the people shall be troubled at midnight, and pass away:
And the mighty shall be taken away without hand.
For His eyes are upon the ways of man,
And He seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.
For He will not lay upon man more than right;
That he should enter into judgment with God.
He shall break in pieces mighty men without number,
And set others in their stead.
Therefore He knoweth their works,
And He overturneth them in the night, so that they are destroyed.
He striketh them as wicked men
In the open sight of others;
Because they turned back from Him,
And would not consider any of His ways:
So that they cause the cry of the poor to come unto Him,
And He heareth the cry of the afflicted.
When He giveth quietness, who then can make trouble?
And when He hideth His face, who then can behold Him?
Whether it be done against a nation, or against a man only:
That the hypocrite reign not,
Lest the people be ensnared.
Hath any said unto God,
"I have borne chastisement, I will not offend any more:
That which I see not teach Thou me:
If I have done iniquity, I will do no more."
Shall his recompence be as thou wilt, that thou refusest it?
Thou must choose, and not I:
Therefore speak what thou knowest.
Let men of understanding tell me,
And let a wise man hearken unto me.
"Job hath spoken without knowledge,
And his words were without wisdom."

My desire is that Job may be tried unto the end
Because of his answers for wicked men.
For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God.

Elihu spake moreover, and said,
Thinkest thou this to be right,
That thou saidst, "My righteousness is more than God's?"
For thou saidst, "What advantage will it be unto thee?"
And:—"What profit shall I have, more than if I had sinned?"
I will answer thee,
And thy companions with thee.
Look unto the heavens, and see;
And behold the clouds which are higher than thou.
If thou sinnest, what doest thou against Him?
Or if thy transgressions be multiplied, what doest thou unto Him?
If thou be righteous, what givest thou Him?
Or what receiveth He of thine hand?
Thy wickedness may hurt a man as thou art;
And thy righteousness may profit the son of man.
By reason of the multitude of oppressions they cry out:
They cry out by reason of the arm of the mighty.
But none saith, "Where is God my Maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?"
There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it.
Although thou sayest thou shalt not see Him,
Yet judgment is before Him; therefore trust thou in Him.
But now, because His anger visiteth not,
And He doth not strictly regard transgression:
Therefore doth Job open his mouth in vain;
He multiplieth words without knowledge.

Elihu also proceeded, and said,
Suffer me a little, and I will shew thee
That I have yet to speak on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
For truly my words shall not be false:
He that is perfect in knowledge is with thee.
Behold, God is mighty, and despiseth not any:
He is mighty in strength and wisdom.
He preserveth not the life of the wicked:
But giveth right to the poor.
He withdraweth not His eyes from the righteous:
But with kings are they on the throne;
Yea, He doth establish them for ever, and they are exalted.
And if they be bound in fetters,
And be holden in cords of affliction;
Then He sheweth them their work,
And their transgressions that they have exceeded.
He openeth also their ear to discipline,
And commandeth that they return from iniquity.
If they obey and serve Him,
They shall spend their days in prosperity,
And their years in pleasures.
But if they obey not, they shall perish by the sword,
And they shall die without knowledge.
But the hypocrites in heart heap up wrath:
They cry not when He bindeth them.
They die in youth,
And their life is among the unclean.
He delivereth the poor in his affliction,
And openeth their ears in oppression.
Even so would He have removed thee out of the strait
Into a broad place, where there is no straitness;
And that which should be set on thy table should be full of fatness.
But thou hast fulfilled the judgment of the wicked:
Judgment and justice take hold on thee.
Because there is wrath, beware lest He take thee away with His stroke:
Then a great ransom cannot deliver thee.
Will He esteem thy riches?

No, not gold, nor all the forces of strength.
Desire not the night,
When people are cut off in their place.
Take heed, regard not iniquity:
For this hast thou chosen rather than affliction.
Behold, God exalteth by His power:
Who teacheth like Him?
Who hath enjoined Him His way?
Or who can say:—"Thou hast wrought iniquity?"
Remember that thou magnify His work,
Which men behold.
Every man may see it;
Man may behold it afar off.
Behold, God is great, and we know Him not,
Neither can the number of His years be searched out.
For He maketh small the drops of water:
They pour down rain according to the vapour thereof:
Which the clouds do drop
And distil upon man abundantly.
Also can any understand the spreadings of the clouds,
Or the noise of His tabernacle?
Behold, He spreadeth His light upon it,
And covereth the bottom of the sea.
For by them judgeth He the people;
He giveth meat in abundance.
He covereth over His hands with light;
And giveth it commandment against the adversary;
His thundering telleth concerning Him
Unto the cattle, even concerning Him that cometh up.
At this also my heart trembleth,
And is moved out of its place.
Hear attentively the noise of His voice,
And the sound that goeth out of His mouth.
He directeth it under the whole heaven,
And His lightning unto the ends of the earth.
After it a voice roareth:
He thundereth with the voice of His excellency;
And He will not stay them when His voice is heard.
God thundereth marvellously with His voice;
Great things doeth He, which we cannot comprehend.
For He saith to the snow, "Be thou on the earth;"
Likewise to the small rain,

And to the great rain of His strength.
He sealeth up the hand of every man;
That all men may know His work.
Then the beasts go into dens,
And remain in their places.
Out of the south cometh the whirlwind:
And cold out of the north.
By the breath of God frost is given:
And the breadth of the waters is straitened.
Also He leadeth the thick cloud with moisture;
He spreadeth His lightning cloud abroad:
And it is turned round about by His counsels:
That they may do whatsoever He commandeth them
Upon the face of the world in the earth.
He causeth it to come, whether for correction,
Or for His land, or for mercy.
Hearken unto this, O Job:
Stand still, and consider the wondrous works of God.
Dost thou know when God disposed them,
And caused the light of His cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of Him which is perfect in knowledge?
How thy garments are warm,
When He quieteth the earth by the south wind?
Hast thou with Him spread out the sky,
Which is strong, and as a molten looking-glass?
Teach us what we shall say unto Him;
For we cannot order our speech by reason of darkness.
Shall it be told Him that I speak?
If a man speak, surely he shall be swallowed up.
And now men see not the bright light which is in the clouds:
But the wind passeth, and cleanseth them.
Fair weather cometh out of the north:
With God is terrible majesty.
Touching the Almighty, we cannot find Him out:
He is excellent in power,
And in judgment, and in plenty of justice:
He will not afflict.
Men do therefore fear Him:
He respecteth not any that are wise of heart.

Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou Me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it My decreed place,
And set bars and doors,
And said:—"Hitherto shalt thou come, but no further:
And here shall thy proud waves be stayed."
Hast thou commanded the morning since thy days;
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seal;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,

And that thou shouldest know the paths to the house thereof?
Knowest thou it, because thou wast then born?
Or because the number of thy days is great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.
Canst thou bind the bands of the Pleiades,
Or loose the cords of Orion?
Canst thou bring forth the Mazzaroth in their season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, "Here we are"?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who poureth out the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in their dens,

And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God, they wander for lack of meat.
Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young ones,
They cast out their sorrows.
Their young ones are in good liking, they grow up in the open field;
They go forth, and return not unto them.
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the wild-ox be willing to serve thee,
Or abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labour to him?
Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?
Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones, as though they were not hers:
Her labour is in vain without fear;
Because God hath deprived her of wisdom,
Neither hath He imparted to her understanding.
What time she lifteth up herself on high,

She scorneth the horse and his rider.
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

Moreover the Lord answered Job, and said,
Shall he that contendeth with the Almighty instruct Him?
He that reproveth God, let him answer it.

Then Job answered the Lord, and said,
Behold, I am vile; what shall I answer Thee?
I will lay mine hand upon my mouth.
Once have I spoken; but I will not answer:
Yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind, and said,
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto Me.

Wilt thou also disannul My judgment?
Wilt thou condemn Me, that thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like Him?
Deck thyself now with majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath:
And behold every one that is proud, and abase him.
Look on every one that is proud, and bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
And bind their faces in secret.
Then will I also confess unto thee
That thine own right hand can save thee.
Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly.
He moveth his tail like a cedar:
The sinews of his stones are wrapped together.
His bones are as strong pieces of brass;
His bones are like bars of iron.
He is the chief of the ways of God:
He that made him can make His sword to approach unto him.
Surely the mountains bring him forth food,
Where all the beasts of the field play.
He lieth under the shady trees,
In the covert of the reed, and fens.
The shady trees cover him with their shadow;
The willows of the brook compass him about.
Behold, the stream swelleth, he trembleth not:
He is careless though Jordan break forth upon his mouth.
Shall they take him before his eyes?
Or pierce through his nose with a snare?
Canst thou draw out leviathan with an hook?
Or his tongue with a cord which thou lettest down?
Canst thou put an hook into his nose?
Or bore his jaw through with a thorn?
Will he make many supplications unto thee?
Will he speak soft words unto thee?

Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Shall the partners bargain over him?
Shall they divide him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish spears?
Lay thine hand upon him,
Remember the battle, do no more.
Behold, the hope of him is in vain:
Shall not one be cast down even at the sight of him?
None is so fierce that dare stir him up:
Who then is able to stand before Me?
Who hath prevented Me, that I should repay him?
Whatsoever is under the whole heaven is Mine.
I will not conceal his parts,
Nor his power, nor his comely proportion.
Who can discover the face of his garment?
Or who can come to him with his double bridle?
Who can open the doors of his face?
His teeth are terrible round about.
His scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another,
They stick together, that they cannot be sundered.
His sneezings flash forth light,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning lamps,
And sparks of fire leap out.
Out of his nostrils goeth smoke,
As out of a seething pot or caldron.
His breath kindleth coals,
And a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together:
They are firm in themselves; they cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.

When he raiseth up himself, the mighty are afraid:
By reason of terrors they are beside themselves.
The sword of him that layeth at him cannot hold:
The spear, the dart, nor the coat of mail.
He esteemeth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble.
Darts are counted as stubble:
He laugheth at the shaking of a spear.
Under him he hath sharp potsherds,
He spreadeth a threshing-sledge upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like a pan of ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
Who is made without fear.
He beholdeth all high things;
He is a king over all the children of pride.

Then Job answered the Lord, and said,
I know that Thou canst do every thing,
And that no purpose of Thine can be restrained.
"Who is he that hideth counsel without knowledge?"
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.
Hear, I beseech Thee, and I will speak:
I will demand of Thee, and declare Thou unto me.
I have heard of Thee by the hearing of the ear:
But now mine eye seeth Thee.
Wherefore I abhor myself,
And repent in dust and ashes.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite:—"My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I

accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job." So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

ECCLESIASTES

OR

THE PREACHER

THE words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to its circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said:—"See, this is new"? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be

numbered. I communed with mine own heart, saying:—"Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem:" yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

I said in mine heart:—"Go to now, I will prove thee with mirth, therefore enjoy pleasure:" and, behold, this also is vanity. I said of laughter:—"It is mad:" and of mirth:—"What doeth it?" I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light

excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart:—"As it happeneth to the fool, so it happeneth even to me; and why was I then more wise?" Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can have enjoyment, more than I? For God giveth to a man that is good in His sight wisdom, and knowledge, and joy: but to the sinner He giveth travail, to gather and to heap up, that He may give to him that is good before God. This also is vanity and vexation of spirit.

To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up

that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in its time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart:—"God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward

to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter: and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he:—"For whom do I labour, and bereave my soul of good?" This is also vanity, yea, it is a sore travail. Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for one higher than the high regardeth; and there be higher than they. Moreover the profit of the earth is for all: the king himself is served by the field.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in

darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

That which hath been is named already, and it is known that it is man: neither may he contend with Him that is mightier than he. Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

A good name is better than precious ointment; and

the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity. Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou: —"What is the cause that the former days were better than these?" for thou dost not enquire wisely concerning this. Wisdom is as good as an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. Consider the work of God: for who can make that straight, which He hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

Wisdom strengtheneth the wise more than ten rulers which are in the city. For there is not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken; lest thou hear

thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said:—"I will be wise;" but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Behold, this have I found, saith the Preacher, counting one by one, to find out the account: which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him:—"What doest thou?" Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

And so I saw the wicked buried, who had come and gone from the place of the holy, and they were for-

gotten in the city where they had so done: this is also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it. For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing,

neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I:—"Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."

The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good. Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. A wise man's heart is at his right hand; but

a fool's heart at his left. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth. He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. A feast is made for laughter, and wine maketh merry: but money answereth all things.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty

themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say:—"I have no pleasure in them;" while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and

the spirit shall return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity.

And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him left it to his own son Jesus, who, having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed His people, and what plagues He had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of Jesus *the Son of* Sirach.

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that

have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

All wisdom cometh from the Lord,
And is with Him for ever.
Who can number the sand of the sea,
And the drops of rain, and the days of eternity?
Who can find out the height of heaven, and the breadth of the earth,
And the deep, and wisdom?
Wisdom hath been created before all things,
And the understanding of prudence from everlasting.
The word of God Most High is the fountain of wisdom;

And her ways are everlasting commandments.
To whom hath the root of wisdom been revealed?
Or who hath known her wise counsels?
Unto whom hath the knowledge of wisdom been made manifest?
And who hath understood her great experience?
There is One wise and greatly to be feared,
The Lord sitting upon His throne.
He created her,
And saw her, and numbered her,
And poured her out upon all His works.
She is with all flesh according to His gift,
And He hath given her to them that love Him.
The fear of the Lord is honour, and glory,
And gladness, and a crown of rejoicing.
The fear of the Lord maketh a merry heart,
And giveth joy, and gladness, and a long life.
Whoso feareth the Lord, it shall go well with him at the last,
And he shall find favour in the day of his death.
To fear the Lord is the beginning of wisdom:
And it was created with the faithful in the womb.
She hath built an everlasting foundation with men,
And she shall continue with their seed.
To fear the Lord is fulness of wisdom,
And she filleth men with her fruits.
She filleth all their house with things desirable,
And the garners with her increase.
The fear of the Lord is a crown of wisdom,
Making peace and perfect health to flourish;
Both which are the gifts of God:
And it enlargeth their rejoicing that love Him.
Wisdom raineth down skill and knowledge of understanding,
And exalteth them to honour that hold her fast.
The root of wisdom is to fear the Lord,
And the branches thereof are long life.
The fear of the Lord driveth away sins:
And where it is present, it turneth away wrath.
A furious man cannot be justified;
For the sway of his fury shall be his destruction.
A patient man will bear for a time,

And afterward joy shall spring up unto him.
He will hide his words for a time,
And the lips of many shall declare his wisdom.
The parables of knowledge are in the treasures of wisdom:
But godliness is an abomination to a sinner.
If thou desire wisdom, keep the commandments,
And the Lord shall give her unto thee.
For the fear of the Lord is wisdom and instruction:
And faith and meekness are His delight.
Distrust not the fear of the Lord when thou art poor:
And come not unto Him with a double heart.
Be not an hypocrite in the sight of men,
And take good heed what thou speakest.
Exalt not thyself, lest thou fall,
And bring dishonour upon thy soul,
And so God discover thy secrets,
And cast thee down in the midst of the congregation,
Because thou camest not in truth to the fear of the Lord,
But thy heart is full of deceit.

My son, if thou come to serve the Lord,
Prepare thy soul for temptation.
Set thy heart aright, and constantly endure,
And make not haste in time of trouble.
Cleave unto Him, and depart not away,
That thou mayest be increased at thy last end.
Whatsoever is brought upon thee take cheerfully,
And be patient when thou art changed to a low estate.
For gold is tried in the fire,
And acceptable men in the furnace of adversity.
Believe in Him, and He will help thee;
Order thy way aright, and trust in Him.
Ye that fear the Lord, wait for His mercy;
And go not aside, lest ye fall.
Ye that fear the Lord, believe Him;
And your reward shall not fail.
Ye that fear the Lord, hope for good,
And for everlasting joy and mercy.
Look at the generations of old, and see;

Did ever any trust in the Lord, and was confounded?
Or did any abide in His fear, and was forsaken?
Or whom did He ever despise, that called upon Him?
For the Lord is full of compassion and mercy,
Longsuffering, and very pitiful, and forgiveth sins,
And saveth in time of affliction.
Woe be to fearful hearts, and faint hands,
And the sinner that goeth two ways!
Woe unto him that is fainthearted! for he believeth not;
Therefore shall he not be defended.
Woe unto you that have lost patience!
And what will ye do when the Lord shall visit you?
They that fear the Lord will not disobey His word;
And they that love Him will keep His ways.
They that fear the Lord will seek that which is well-pleasing unto Him;
And they that love Him shall be filled with the law.
They that fear the Lord will prepare their hearts,
And humble their souls in His sight, saying,
We will fall into the hands of the Lord,
And not into the hands of men:
For as His majesty is,
So is His mercy.

Hear me your father, O children,
And do thereafter, that ye may be safe.
For the Lord hath given the father honour over the children,
And hath confirmed the authority of the mother over the sons.
Whoso honoureth his father maketh an atonement for his sins:
And he that honoureth his mother is as one that layeth up treasure.
Whoso honoureth his father shall have joy of his own children;
And when he maketh his prayer, he shall be heard.
He that honoureth his father shall have a long life;
And he that is obedient unto the Lord shall be a comfort to his mother,
And will do service unto his parents, as to his masters.

Honour thy father and mother both in word and deed,
That a blessing may come upon thee from them.
For the blessing of the father establisheth the houses of children;
But the curse of the mother rooteth out foundations.
Glory not in the dishonour of thy father;
For thy father's dishonour is no glory unto thee.
For the glory of a man is from the honour of his father;
And a mother in dishonour is a reproach to the children.
My son, help thy father in his age,
And grieve him not as long as he liveth.
And if his understanding fail, have patience with him;
And despise him not when thou art in thy full strength.
For the relieving of thy father shall not be forgotten:
And instead of sins it shall be added to build thee up.
In the day of thine affliction it shall be remembered;
Thy sins also shall melt away, as the ice in the fair warm weather.
He that forsaketh his father is as a blasphemer;
And he that angereth his mother is cursed of God.
My son, go on with thy business in meekness;
So shalt thou be beloved of him that is approved.
The greater thou art, the more humble thyself,
And thou shalt find favour before the Lord.
Many are in high place, and of renown:
But mysteries are revealed unto the meek.
For the power of the Lord is great,
And He is honoured of the lowly.
Seek not out the things that are too hard for thee,
Neither search the things that are above thy strength.
But what is commanded thee, think thereupon;
For thou hast no need of the things that are in secret.
Be not curious in unnecessary matters:
For more things are shewed unto thee than men understand.
For many are deceived by their own vain opinion;
And an evil suspicion hath overthrown their judgment.
Without eyes thou shalt want light:
Profess not the knowledge therefore that thou hast not.

A stubborn heart shall fare evil at the last;
And he that loveth danger shall perish therein.
An obstinate heart shall be laden with sorrows;
And the wicked man shall heap sin upon sin.
In the punishment of the proud there is no remedy;
For the plant of wickedness hath taken root in him.
The heart of the prudent will understand a parable;
And an attentive ear is the desire of a wise man.
Water will quench a flaming fire;
And alms maketh an atonement for sins.
And he that requiteth good turns is mindful of that which may come hereafter;
And when he falleth, he shall find a stay.

My son, defraud not the poor of his living,
And make not the needy eyes to wait long.
Make not an hungry soul sorrowful;
Neither provoke a man in his distress.
Add not more trouble to an heart that is vexed;
And defer not to give to him that is in need.
Reject not the supplication of the afflicted;
Neither turn away thy face from a poor man.
Turn not away thine eye from the needy,
And give him none occasion to curse thee:
For if he curse thee in the bitterness of his soul,
His prayer shall be heard of Him that made him.
Get thyself the love of the congregation,
And bow thy head to a great man.
Let it not grieve thee to bow down thine ear to the poor,
And give him a friendly answer with meekness.
Deliver him that suffereth wrong from the hand of the oppressor;
And be not fainthearted when thou sittest in judgment.
Be as a father unto the fatherless,
And instead of an husband unto their mother:
So shalt thou be as the son of the most High,
And he shall love thee more than thy mother doth.
Wisdom exalteth her children,
And layeth hold of them that seek her.
He that loveth her loveth life;
And they that seek to her early shall be filled with joy.

He that holdeth her fast shall inherit glory;
And wheresoever she entereth, the Lord will bless.
They that serve her shall minister to the Holy One:
And them that love her the Lord doth love.
Whoso giveth ear unto her shall judge the nations:
And he that attendeth unto her shall dwell securely.
If a man commit himself unto her, he shall inherit her;
And his generation shall hold her in possession.
For at the first she will walk with him by crooked ways,
And bring fear and dread upon him,
And torment him with her discipline,
Until she may trust his soul, and try him by her laws.
Then will she return the straight way unto him,
And comfort him, and shew him her secrets.
But if he go wrong, she will forsake him,
And give him over to his own ruin.
Observe the opportunity, and beware of evil;
And be not ashamed when it concerneth thy soul.
For there is a shame that bringeth sin;
And there is a shame which is glory and grace.
Accept no person against thy soul,
And let not the reverence of any man cause thee to fall.
And refrain not to speak, when there is occasion to do good,
And hide not thy wisdom for the sake of fair-seeming.
For by speech wisdom shall be known:
And learning by the word of the tongue.
In no wise speak against the truth;
But be abashed of the error of thine ignorance.
Be not ashamed to confess thy sins;
And force not the course of the river.
Make not thyself an underling to a foolish man;
Neither accept the person of the mighty.
Strive for the truth unto death,
And the Lord shall fight for thee.
Be not hasty in thy tongue,
And in thy deeds slack and remiss.
Be not as a lion in thy house,
Nor fanciful among thy servants.

Let not thine hand be stretched out to receive,
And shut when thou shouldest repay.

Set not thy heart upon thy goods;
And say not, I have enough for my life.
Follow not thine own mind and thy strength,
To walk in the ways of thy heart:
And say not:—"Who shall control me for my works?"
For the Lord will surely revenge thy pride.
Say not:—"I have sinned, and what harm hath happened unto me?"
For the Lord is longsuffering, He will in no wise let thee go.
Concerning propitiation, be not without fear
To add sin unto sin:
And say not:—"His mercy is great;
He will be pacified for the multitude of my sins:"
For mercy and wrath come from Him,
And His indignation resteth upon sinners.
Make no tarrying to turn to the Lord,
And put not off from day to day:
For suddenly shall the wrath of the Lord come forth,
And in thy security thou shalt be destroyed,
And perish in the day of vengeance.
Set not thine heart upon goods unjustly gotten;
For they shall not profit thee in the day of calamity.
Winnow not with every wind,
And go not into every way:
For so doth the sinner that hath a double tongue.
Be stedfast in thy understanding;
And let thy word be the same.
Be swift to hear; and let thy life be sincere;
And with patience give answer.
If thou hast understanding, answer thy neighbour;
If not, lay thy hand upon thy mouth.
Honour and shame is in talk:
And the tongue of man is his fall.
Be not called a whisperer,
And lie not in wait with thy tongue:
For a foul shame is upon the thief,
And an evil condemnation upon the double tongue.

Be not ignorant of any thing
In a great matter or a small.

Instead of a friend become not an enemy;
For thou shalt inherit an ill name, shame, and reproach:
Even so shall a sinner that hath a double tongue.
Extol not thyself in the counsel of thine own heart;
That thy soul be not torn in pieces as a bull.
Thou shalt eat up thy leaves, and lose thy fruit,
And leave thyself as a dry tree.
A wicked soul shall destroy him that hath it,
And shall make him to be laughed to scorn of his enemies.
Sweet language will multiply friends:
And a fairspeaking tongue will increase kind greetings.
Be in peace with many:
Nevertheless have but one counsellor of a thousand.
If thou wouldest get a friend, prove him first,
And be not hasty to credit him.
For some man is a friend for his own occasion,
And will not abide in the day of thy trouble.
And there is a friend, who being turned to enmity
Will discover strife to thy reproach.
Again, some friend is a companion at the table,
And will not continue in the day of thy affliction.
But in thy prosperity he will be as thyself,
And will be bold over thy servants.
If thou be brought low, he will be against thee,
And will hide himself from thy face.
Separate thyself from thine enemies,
And take heed of thy friends.
A faithful friend is a strong defence:
And he that hath found such an one hath found a treasure.
Nothing doth countervail a faithful friend,
And his excellency is invaluable.
A faithful friend is the medicine of life;
And they that fear the Lord shall find him.
Whoso feareth the Lord shall direct his friendship aright:
For as he is, so shall his neighbour be also.

My son, gather instruction from thy youth up:
So shalt thou find wisdom till thine old age.
Come unto her as one that ploweth and soweth,
And wait for her good fruits:
For thou shalt not toil much in labouring about her,
But thou shalt eat of her fruits right soon.
She is very unpleasant to the unlearned:
He that is without understanding will not remain with her.
She will lie upon him as a mighty stone of trial;
And he will cast her from him ere it be long.
For wisdom is according to her name,
And she is not manifest unto many.
Give ear, my son, receive my advice,
And refuse not my counsel,
And put thy feet into her fetters,
And thy neck into her chain.
Bow down thy shoulder, and bear her,
And be not grieved with her bonds.
Come unto her with thy whole heart,
And keep her ways with all thy power.
Search, and seek, and she shall be made known unto thee:
And when thou hast got hold of her, let her not go.
For at the last thou shalt find her rest,
And that shall be turned to thy joy.
Then shall her fetters be a strong defence for thee,
And her chains a robe of glory.
For there is a golden ornament upon her,
And her bands are purple lace.
Thou shalt put her on as a robe of honour,
And shalt put her about thee as a crown of joy.
My son, if thou wilt, thou shalt be taught:
And if thou wilt apply thy mind, thou shalt be prudent.
If thou love to hear, thou shalt receive understanding:
And if thou bow thine ear, thou shalt be wise.
Stand in the multitude of the elders;
And cleave unto him that is wise.
Be willing to hear every godly discourse;
And let not the parables of understanding escape thee.
And if thou seest a man of understanding, get thee betimes unto him,

And let thy foot wear the steps of his door.
Let thy mind be upon the ordinances of the Lord,
And meditate continually in His commandments:
He shall establish thine heart,
And give thee wisdom at thine own desire.

Do no evil, so shall no harm come unto thee.
Depart from the unjust, and iniquity shall turn away from thee.
My son, sow not upon the furrows of unrighteousness,
And thou shalt not reap them sevenfold.
Seek not of the Lord preeminence,
Neither of the king the seat of honour.
Justify not thyself before the Lord;
And boast not of thy wisdom before the king.
Seek not to be judge,
Lest thou be not able to take away iniquity;
Lest at any time thou fear the person of the mighty,
And lay a stumblingblock in the way of thy uprightness.
Offend not against the multitude of a city,
And then thou shalt not cast thyself down among the people.
Bind not one sin upon another;
For in one thou shalt not be unpunished.
Say not:—"God will look upon the multitude of my oblations,
And when I offer to the most high God, He will accept it."
Be not fainthearted when thou makest thy prayer,
And neglect not to give alms.
Laugh no man to scorn in the bitterness of his soul;
For there is One which humbleth and exalteth.
Devise not a lie against thy brother;
Neither do the like to thy friend.
Use not to make any manner of lie:
For the custom thereof is not good.
Use not many words in a multitude of elders,
And make not much babbling when thou prayest.
Hate not laborious work, neither husbandry,
Which the Most High hath ordained.
Number not thyself among the multitude of sinners,
But remember that wrath will not tarry long.

Humble thy soul greatly:
For the vengeance of the ungodly is fire and worms.
Change not a friend for a thing indifferent;
Neither a faithful brother for the gold of Ophir.
Forego not a wise and good woman:
For her grace is above gold.
Whereas thy servant worketh truly, intreat him not evil,
Nor the hireling that bestoweth himself wholly for thee.
Let thy soul love a good servant,
And defraud him not of liberty.
Hast thou cattle? have an eye to them:
And if they be for thy profit, keep them with thee.
Hast thou children? instruct them,
And bow down their neck from their youth.
Hast thou daughters? have a care of their body,
And shew not thyself cheerful toward them.
Marry thy daughter, and so shalt thou have performed a weighty matter:
But give her to a man of understanding.
Hast thou a wife after thy mind? forsake her not:
But give not thyself over to a light woman.
Honour thy father with thy whole heart,
And forget not the sorrows of thy mother.
Remember that thou wast begotten of them;
And how canst thou recompense them the things that they have done for thee?
Fear the Lord with all thy soul,
And reverence His priests.
Love Him that made thee with all thy strength,
And forsake not His ministers.
Fear the Lord, and honour the priest;
And give Him his portion, as it is commanded thee;
The firstfruits, and the trespass offering, and the gift of the shoulders,
And the sacrifice of sanctification, and the firstfruits of the holy things.
And stretch thine hand unto the poor,
That thy blessing may be perfected.
A gift hath grace in the sight of every man living;
And for a dead man keep not back grace.
Fail not to be with them that weep,

And mourn with them that mourn.
Be not slow to visit the sick:
For that shall make thee to be beloved.
Whatsoever thou takest in hand, remember the end,
And thou shalt never do amiss.
Strive not with a mighty man,
Lest thou fall into his hands.
Be not at variance with a rich man, lest he overweigh thee:
For gold hath destroyed many, and perverted the hearts of kings.
Strive not with a man that is full of tongue,
And heap not wood upon his fire.
Jest not with a rude man,
Lest thy ancestors be disgraced.
Reproach not a man that turneth from sin,
But remember that we are all worthy of punishment.
Dishonour not a man in his old age:
For even some of us wax old.
Rejoice not over thy greatest enemy being dead,
But remember that we die all.
Despise not the discourse of the wise,
But acquaint thyself with their proverbs:
For of them thou shalt learn instruction,
And how to serve great men with ease.
Miss not the discourse of the elders:
For they also learned of their fathers,
And of them thou shalt learn understanding,
And to give answer as need requireth.
Kindle not the coals of a sinner,
Lest thou be burnt with the flame of his fire.
Rise not up from the presence of an injurious person,
Lest he lie in wait to entrap thee in thy words.
Lend not unto him that is mightier than thyself;
For if thou lendest him, count it but lost.
Be not surety above thy power:
For if thou be surety, take thought as one that will have to pay.
Go not to law with a judge;
For they will judge for him according to his honour.
Travel not by the way with a bold fellow,
Lest he become grievous unto thee:

For he will do according to his own will,
And thou shalt perish with him through his folly.
Strive not with an angry man,
And go not with him into a solitary place:
For blood is as nothing in his sight;
And where there is no help, he will overthrow thee.
Consult not with a fool;
For he cannot keep counsel.
Do no secret thing before a stranger;
For thou knowest not what he will bring forth.
Open not thine heart to every man,
Lest he requite thee with a shrewd turn.

Be not jealous over the wife of thy bosom,
And teach her not an evil lesson against thyself.
Give not thy soul unto a woman
To set her foot upon thy substance.
Meet not with an harlot,
Lest thou fall into her snares.
Use not much the company of a woman that is a singer,
Lest thou be taken with her attempts.
Gaze not on a maid, that thou fall not by those things
that are precious in her.
Give not thy soul unto harlots,
That thou lose not thine inheritance.
Look not round about thee in the streets of the city,
Neither wander thou in the solitary places thereof.
Turn away thine eye from a beautiful woman,
And look not upon another's beauty;
For many have been deceived by the beauty of a
woman;
For herewith love is kindled as a fire.
Sit not at all with another man's wife,
And spend not thy money with her at the wine;
Lest thine heart incline unto her,
And so through thy desire thou fall into destruction.
Forsake not an old friend;
For the new is not comparable to him:
A new friend is as new wine;
When it is old, thou shalt drink it with pleasure.
Envy not the glory of a sinner:
For thou knowest not what shall be his end.

Delight not in the thing that the ungodly have pleasure in;
But remember they shall not go unpunished unto their grave.
Keep thee far from the man that hath power to kill;
So shalt thou not doubt the fear of death:
And if thou come unto him, make no fault,
Lest he take away thy life presently:
Remember that thou goest in the midst of snares,
And that thou walkest upon the battlements of the city.
As near as thou canst, guess at thy neighbour,
And consult with the wise.
Let thy talk be with the wise,
And all thy communication in the law of the Most High.
And let just men eat and drink with thee;
And let thy glorying be in the fear of the Lord.
For the hand of the artificer the work shall be commended:
And the wise ruler of the people for his speech.
A man of an ill tongue is dangerous in his city;
And he that is rash in his talk shall be hated.

A wise judge will instruct his people;
And the government of a prudent man is well ordered.
As the judge of the people is himself, so are his officers;
And what manner of man the ruler of the city is, such are all they that dwell therein.
An unwise king destroyeth his people;
But through the prudence of them which are in authority the city shall be inhabited.
The power of the earth is in the hand of the Lord,
And in due time He will set over it one that is profitable.
In the hand of God is the prosperity of man:
And upon the person of the scribe shall He lay His honour.
Bear not hatred to thy neighbour for every wrong;
And do nothing at all by injurious practices.
Pride is hateful before God and man:
And by both doth one commit iniquity.
Because of unrighteous dealings, injuries, and riches got by deceit,
The kingdom is translated from one people to another.

Why is earth and ashes proud?
There is not a more wicked thing than a covetous man:
For such an one setteth his own soul to sale;
Because while he liveth he casteth away his bowels.
The physician cutteth off a long disease;
And he that is to-day a king to-morrow shall die.
For when a man is dead,
He shall inherit creeping things, beasts, and worms.
The beginning of pride is when one departeth from God,
And his heart is turned away from his Maker.
For pride is the beginning of sin,
And he that hath it shall pour out abomination:
And therefore the Lord brought upon them strange calamities,
And overthrew them utterly.
The Lord hath cast down the thrones of proud princes,
And set up the meek in their stead.
The Lord hath plucked up the roots of the proud nations,
And planted the lowly in their place.
The Lord overthrew countries of the heathen,
And destroyed them to the foundations of the earth.
He took some of them away, and destroyed them,
And hath made their memorial to cease from the earth.
Pride was not made for men,
Nor furious anger for them that are born of a woman.
They that fear the Lord are a sure seed,
And they that love Him an honourable plant:
They that regard not the law are a dishonourable seed;
They that transgress the commandments are a deceivable seed.
Among brethren he that is chief is honourable;
So are they that fear the Lord in His eyes.
The fear of the Lord goeth before the obtaining of authority:
But roughness and pride is the losing thereof.
Whether he be rich, noble, or poor,
Their glory is the fear of the Lord.
It is not meet to despise the poor man that hath understanding;
Neither is it convenient to magnify a sinful man.

Great men, and judges, and potentates, shall be honoured;
Yet is there none of them greater than he that feareth the Lord.
Unto the servant that is wise shall they that are free do service:
And he that hath knowledge will not grudge when he is reformed.
Be not overwise in doing thy business;
And boast not thyself in the time of thy distress.
Better is he that laboureth, and aboundeth in all things,
Than he that boasteth himself, and wanteth bread.
My son, glorify thy soul in meekness,
And give it honour according to the dignity thereof.
Who will justify him that sinneth against his own soul?
And who will honour him that dishonoureth his own life?
The poor man is honoured for his skill,
And the rich man is honoured for his riches.
He that is honoured in poverty, how much more in riches?
And he that is dishonourable in riches, how much more in poverty?

Wisdom lifteth up the head of him that is of low degree,
And maketh him to sit among great men.
Commend not a man for his beauty;
Neither abhor a man for his outward appearance.
The bee is little among such as fly;
But her fruit is the chief of sweet things.
Boast not of thy clothing and raiment,
And exalt not thyself in the day of honour:
For the works of the Lord are wonderful,
And His works among men are hidden.
Many kings have sat down upon the ground;
And one that was never thought of hath worn the crown.
Many mighty men have been greatly disgraced;
And the honourable delivered into other men's hands.
Blame not before thou hast examined the truth:
Understand first, and then rebuke.
Answer not before thou hast heard the cause:

Neither interrupt men in the midst of their talk.
Strive not in a matter that concerneth thee not;
And sit not in judgment with sinners.
My son, meddle not with many matters:
For if thou meddle much, thou shalt not be innocent;
And if thou follow after, thou shalt not obtain,
Neither shalt thou escape by fleeing.
There is one that laboureth, and taketh pains, and maketh haste,
And is so much the more behind.
Again, there is another that is slow, and hath need of help,
Wanting ability, and full of poverty;
Yet the eye of the Lord looked upon him for good,
And set him up from his low estate,
And lifted up his head from misery;
So that many that saw it marvelled at him.
Prosperity and adversity, life and death,
Poverty and riches, come of the Lord.
Wisdom, knowledge, and understanding of the law, are of the Lord:
Love, and the way of good works, are from Him.
Error and darkness had their beginning together with sinners:
And evil shall wax old with them that glory therein.
The gift of the Lord remaineth with the godly,
And His favour bringeth prosperity for ever.
There is that waxeth rich by his wariness and pinching,
And this is the portion of his reward:
Whereas he saith:—"I have found rest,
And now will eat continually of my goods;"
And yet he knoweth not what time shall come upon him,
And that he must leave those things to others, and die.
Be stedfast in thy covenant, and be conversant therein,
And wax old in thy work.
Marvel not at the works of sinners;
But trust in the Lord, and abide in thy labour:
For it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.
The blessing of the Lord is in the reward of the godly,
And suddenly He maketh His blessing to flourish.

Say not:—"What profit is there of my service?
And what good things shall I have hereafter?"
Again, say not:—"I have enough, and possess many things,
And what evil can come to me hereafter?"
In the day of prosperity there is a forgetfulness of affliction:
And in the day of affliction there is no more remembrance of prosperity.
For it is an easy thing unto the Lord
In the day of death to reward a man according to his ways.
The affliction of an hour maketh a man forget pleasure:
And in his end his deeds shall be discovered.
Judge none blessed before his death:
For a man shall be known in his children.
Bring not every man into thine house:
For the deceitful man hath many plots.
Like as a decoy partridge in a cage, so is the heart of the proud;
And like as a spy, watcheth he for thy fall:
For he lieth in wait, and turneth good into evil,
And in things worthy praise will lay blame upon thee.
Of a spark of fire a heap of coals is kindled:
And a sinful man layeth wait for blood.
Take heed of a mischievous man, for he worketh wickedness;
Lest he bring upon thee a perpetual blot.
Receive a stranger into thine house, and he will disturb thee,
And turn thee out of thine own.

When thou wilt do good, know to whom thou doest it;
So shalt thou be thanked for thy benefits.
Do good to the godly man, and thou shalt find a recompence;
And if not from him, yet from the Most High.
There can no good come to him that is always occupied in evil,
Nor to him that giveth no alms.
Give to the godly man,
And help not a sinner.

Do well unto him that is lowly,
But give not to the ungodly:
Hold back thy bread, and give it not unto him,
Lest he overmaster thee thereby:
For thou shalt receive twice as much evil
For all the good thou shalt have done unto him.
For the Most High hateth sinners,
And will repay vengeance unto the ungodly,
And keepeth them against the mighty day of their punishment.
Give unto the good,
And help not the sinner.
A friend cannot be known in prosperity:
And an enemy cannot be hidden in adversity.
In the prosperity of a man enemies will be grieved:
But in his adversity even a friend will depart.
Never trust thine enemy:
For like as iron rusteth, so is his wickedness.
Though he humble himself, and go crouching,
Yet take good heed and beware of him,
And thou shalt be unto him as if thou hadst wiped a looking-glass,
And thou shalt know that his rust hath not been altogether wiped away.
Set him not by thee,
Lest, when he hath overthrown thee, he stand up in thy place;
Neither let him sit at thy right hand,
Lest he seek to take thy seat,
And thou at the last remember my words,
And be pricked therewith.
Who will pity a charmer that is bitten with a serpent,
Or any such as come nigh wild beasts?
So one that goeth to a sinner,
And is defiled with him in his sins, who will pity?
For a while he will abide with thee,
But if thou begin to fall, he will not tarry.
An enemy speaketh sweetly with his lips,
But in his heart he imagineth how to throw thee into a pit:
He will weep with his eyes,

But if he find opportunity, he will not be satisfied with blood.
If adversity come upon thee, thou shalt find him there first;
And though he pretend to help thee, yet shall he undermine thee.
He will shake his head, and clap his hands,
And whisper much, and change his countenance.

He that toucheth pitch shall be defiled therewith;
And he that hath fellowship with a proud man shall be like unto him.
Burden not thyself above thy power while thou livest;
And have no fellowship with one that is mightier and richer than thyself:
For how agree the kettle and the earthen pot together?
For if the one be smitten against the other, it shall be broken.
The rich man hath done wrong, and yet he threateneth withal:
The poor is wronged, and he must intreat also.
If thou be for his profit, he will use thee:
But if thou have nothing, he will forsake thee.
If thou have any thing, he will live with thee:
Yea, he will make thee bare, and will not be sorry for it.
If he have need of thee, he will deceive thee,
And smile upon thee, and put thee in hope;
He will speak thee fair, and say:—"What wantest thou?"
And he will shame thee by his meats,
Until he have drawn thee dry twice or thrice,
And at the last he will laugh thee to scorn:
Afterward, when he seeth thee, he will forsake thee,
And shake his head at thee.
Beware that thou be not deceived,
And brought down in thy jollity.
If thou be invited of a mighty man, withdraw thyself,
And so much the more will he invite thee.
Press thou not upon him, lest thou be put back;
Stand not far off, lest thou be forgotten.
Affect not to be made equal unto him in talk,
And believe not his many words:

For with much communication will he tempt thee,
And smiling upon thee will get out thy secrets:
But cruelly he will lay up thy words,
And will not spare to do thee hurt, and to put thee in prison.
Observe, and take good heed, for thou walkest in peril of thy overthrowing:
When thou hearest these things, awake in thy sleep.
Love the Lord all thy life,
And call upon Him for thy salvation.
Every beast loveth his like,
And every man loveth his neighbour.
All flesh consorteth according to kind,
And a man will cleave to his like.
What fellowship hath the wolf with the lamb?
So the sinner with the godly.
What agreement is there between the hyena and a dog?
And what peace between the rich and the poor?
As the wild ass is the lion's prey in the wilderness:
So the rich eat up the poor.
As the proud hate humility:
So doth the rich abhor the poor.
A rich man beginning to fall is held up of his friends:
But a poor man being down is thrust also away by his friends.
When a rich man is fallen, he hath many helpers:
He speaketh things not to be spoken, and yet men justify him:
The poor man slipped, and yet they rebuked him too;
He spake wisely, and could have no place.
When a rich man speaketh, every man holdeth his tongue,
And, look, what he saith, they extol it to the clouds:
But if the poor man speak, they say:—"What fellow is this?"
And if he stumble, they will help to overthrow him.
Riches are good unto him that hath no sin,
And poverty is evil in the mouth of the ungodly.
The heart of a man changeth his countenance, whether it be for good or evil:
And a merry heart maketh a cheerful countenance.

A cheerful countenance is a token of a heart that is in prosperity;
And the finding out of parables is a wearisome labour of the mind.

Blessed is the man that hath not slipped with his mouth,
And is not pricked with the multitude of sins.
Blessed is he whose conscience hath not condemned him,
And who is not fallen from his hope in the Lord.
Riches are not comely for a niggard:
And what should an envious man do with money?
He that gathereth by defrauding his own soul gathereth for others,
And others shall spend his goods riotously.
He that is evil to himself, to whom will he be good?
He shall not take pleasure in his goods.
There is none worse than he that envieth himself;
And this is a recompence of his wickedness.
And if he doeth good, he doeth it unwillingly;
And at the last he will declare his wickedness.
The envious man hath a wicked eye;
He turneth away his face, and despiseth men.
A covetous man's eye is not satisfied with his portion;
And the iniquity of the wicked drieth up his soul.
A wicked eye envieth [his] bread,
And he is a niggard at his table.
My son, according to thy ability do good to thyself,
And give the Lord His due offering.
Remember that death will not be long in coming,
And that the covenant of the grave is not shewed unto thee.
Do good unto thy friend before thou die,
And according to thy ability stretch out thy hand and give to him.
Defraud not thyself of the good day,
And let not the part of a good desire overpass thee.
Shalt thou not leave thy travails unto another?
And thy labours to be divided by lot?
Give, and take, and sanctify thy soul;
For there is no seeking of dainties in the grave.
All flesh waxeth old as a garment:

For the covenant from the beginning is, Thou shalt die
the death.
As of the green leaves on a thick tree,
Some fall, and some grow;
So is the generation of flesh and blood,
One cometh to an end, and another is born.
Every work rotteth and consumeth away,
And the worker thereof shall go withal.
Blessed is the man that doth meditate good things in
wisdom,
And that reasoneth of holy things by his understanding.
He that considereth her ways in his heart
Shall also have understanding in her secrets.
Go after her as one that traceth,
And lie in wait in her ways.
He that prieth in at her windows
Shall also hearken at her doors.
He that doth lodge near her house
Shall also fasten a pin in her walls.
He shall pitch his tent nigh unto her,
And shall lodge in a lodging where good things are.
He shall set his children under her shelter,
And shall lodge under her branches.
By her he shall be covered from heat,
And in her glory shall he dwell.

He that feareth the Lord will do good;
And he that hath the knowledge of the law shall obtain
her.
And as a mother shall she meet him,
And receive him as a wife married in her virginity.
With the bread of understanding shall she feed him,
And give him the water of wisdom to drink.
He shall be stayed upon her, and shall not be moved;
And shall rely upon her, and shall not be confounded.
She shall exalt him above his neighbours,
And in the midst of the congregation shall she open his
mouth.
He shall find joy and a crown of gladness,
And she shall cause him to inherit an everlasting name.
But foolish men shall not attain unto her,
And sinners shall not see her.

For she is far from pride,
And men that are liars cannot remember her.
Praise is not seemly in the mouth of a sinner,
For it was not sent him of the Lord.
For praise shall be uttered in wisdom,
And the Lord will prosper it.
Say not thou:—"It is through the Lord that I fell away:"
For thou oughtest not to do the things that He hateth.
Say not thou:—"He hath caused me to err:"
For He hath no need of the sinful man.
The Lord hateth all abomination;
And they that fear God love it not.
He Himself made man from the beginning,
And left him in the hand of His counsel;
If thou wilt, thou shalt keep the commandments,
And to perform faithfulness is of thine own good pleasure.
He hath set fire and water before thee:
Stretch forth thy hand unto whether thou wilt.
Before man is life and death;
And whether him liketh shall be given him.
For the wisdom of the Lord is great,
And He is mighty in power, and beholdeth all things:
And His eyes are upon them that fear Him,
And He knoweth every work of man.
He hath commanded no man to do wickedly,
Neither hath He given any man licence to sin.

Desire not a multitude of unprofitable children,
Neither delight in ungodly sons.
Though they multiply, rejoice not in them,
Except the fear of the Lord be with them.
Trust not thou in their life,
Neither respect their multitude:
For one that is just is better than a thousand;
And better it is to die without children, than to have them that are ungodly.
For by one that hath understanding shall the city be replenished:
But the kindred of the wicked shall speedily become desolate.

Many such things have I seen with mine eyes,
And mine ear hath heard greater things than these.
In the congregation of the ungodly shall a fire be kindled;
And in a rebellious nation wrath is set on fire.
He was not pacified toward the old giants,
Who fell away in the strength of their foolishness.
Neither spared He the place where Lot sojourned,
But abhorred them for their pride.
He pitied not the people of perdition,
Who were taken away in their sins:
Nor the six hundred thousand footmen,
Who were gathered together in the hardness of their hearts.
And if there be one stiffnecked among the people,
It is marvel if he escape unpunished:
For mercy and wrath are with Him;
He is mighty to forgive, and to pour out displeasure.
As His mercy is great, so is His correction also:
He judgeth a man according to his works.
The sinner shall not escape with his spoils:
And the patience of the godly shall not be frustrate.
Make way for every work of mercy:
For every man shall find according to his works.
The Lord hardened Pharaoh, that he should not know Him,
That His powerful works might be known to the world.
His mercy is manifest to every creature;
And He hath separated His light from the darkness with an adamant.
Say not thou:—"I will hide myself from the Lord:
Shall any remember me from above?
I shall not be remembered among so many people:
For what is my soul among such an infinite number of creatures?"
Behold, the heaven, and the heaven of heavens,
The deep, and the earth, and all that therein is,
Shall be moved when He shall visit.
The mountains also and foundations of the earth
Shall be shaken with trembling, when the Lord looketh upon them.

No heart can think upon these things worthily:
And who is able to conceive His ways?
It is a tempest which no man can see:
For the most part of His works are hid.
Who can declare the works of His justice?
Or who can endure them?
For His covenant is afar off, and the trial of all things is in the end.
He that wanteth understanding will think upon vain things:
And a foolish man erring imagineth follies.
My son, hearken unto me, and learn knowledge,
And mark my words with thy heart.
I will shew forth doctrine in weight,
And declare His knowledge exactly.
The works of the Lord are done in judgment from the beginning:
And from the time He made them He disposed the parts thereof.
He garnished His works for ever,
And in His hand are the chief of them unto all generations:
They neither labour, nor are weary, nor cease from their works.
None of them hindereth another,
And they shall never disobey His word.
After this the Lord looked upon the earth,
And filled it with His blessings.
With all manner of living things hath He covered the face thereof;
And they shall return into it again.

The Lord created man of the earth,
And turned him into it again.
He gave them few days, and a short time,
And power also over the things therein.
He endued them with strength by themselves,
And made them according to His image,
And put the fear of man upon all flesh,
And gave him dominion over beasts and fowls.
Counsel, and a tongue, and eyes,
Ears, and a heart, gave He them to understand.

Withal He filled them with the knowledge of understanding,
And shewed them good and evil.
He set His eye upon their hearts,
That He might shew them the greatness of His works.
He gave them to glory in His marvellous acts for ever,
That they might declare His works with understanding.
And the elect shall praise His holy name.
That they may declare the majesty of His works.
Beside this He gave them knowledge,
And the law of life for an heritage.
He made an everlasting covenant with them,
And shewed them His judgments.
Their eyes saw the majesty of His glory,
And their ears heard His glorious voice.
And He said unto them, Beware of all unrighteousness;
And He gave every man commandment concerning his neighbour.
Their ways are ever before Him,
And shall not be hid from His eyes.
Every man from his youth is given to evil;
Neither could they make to themselves fleshy hearts for stony.
For in the division of the nations of the whole earth He set a ruler over every people;
But Israel is the Lord's portion:
Whom, being His firstborn, He nourisheth with discipline,
And giving him the light of His love doth not forsake him.
Therefore all their works are as the sun before Him,
And His eyes are continually upon their ways.
None of their unrighteous deeds are hid from Him,
But all their sins are before the Lord.
But the Lord being gracious, and knowing His workmanship,
Neither left nor forsook them, but spared them.
The alms of a man is as a signet with Him,
And He will keep the good deeds of man as the apple of the eye,
Afterwards He will rise up and reward them,

And render their recompence upon their heads.
But unto them that repent, He granted them return,
And comforted those that failed in patience.
Return unto the Lord, and forsake thy sins,
Make thy prayer before His face, and offend less.
Turn again to the Most High, and turn away from iniquity:
For He will lead thee out of darkness into the light of health,
And hate thou abomination vehemently.
Who shall praise the Most High in the grave,
Instead of them which live and give thanks?
Thanksgiving perisheth from the dead, as from one that is not:
The living and sound in heart shall praise the Lord.
How great is the lovingkindness of the Lord our God,
And His compassion unto such as turn unto Him in holiness!
For all things cannot be in men,
Because the son of man is not immortal.
What is brighter than the sun?
Yet the light thereof faileth: and flesh and blood will imagine evil.
He vieweth the power of the height of heaven;
And all men are but earth and ashes.

He that liveth for ever created all things in general.
The Lord only is righteous,
And there is none other but He,
Who governeth the world with the palm of His hand,
And all things obey His will:
For He is the King of all,
By His power dividing holy things among them from profane.
To whom hath He given power to declare His works?
And who shall find out His noble acts?
Who shall number the strength of His majesty?
And who shall also tell out His mercies?
As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them,
Neither can the ground of them be found out.

When a man hath done, then He beginneth;
And when He leaveth off, then he shall be in perplexity.
What is man, and whereto serveth he?
What is his good, and what is his evil?
The number of a man's days at the most are an hundred years.
As a drop of water unto the sea, and a gravelstone in comparison of the sand;
So are a thousand years to the days of eternity.
Therefore is God patient with them,
And poureth forth His mercy upon them.
He saw and perceived their end to be evil;
Therefore He multiplied His compassion.
The mercy of man is toward his neighbour;
But the mercy of the Lord is upon all flesh:
He reproveth, and nurtureth, and teacheth,
And bringeth again, as a shepherd his flock.
He hath mercy on them that receive discipline,
And that diligently seek after His judgments.
My son, blemish not thy good deeds,
Neither use uncomfortable words when thou givest any thing.
Shall not the dew assuage the heat?
So is a word better than a gift.
Lo, is not a word better than a gift?
But both are with a gracious man.
A fool will upbraid churlishly,
And a gift of the envious consumeth the eyes.
Learn before thou speak,
And have a care of thy health or ever thou be sick.
Before judgment examine thyself,
And in the day of visitation thou shalt find mercy.
Humble thyself before thou be sick,
And in the time of sins shew repentance.
Let nothing hinder thee to pay thy vow in due time,
And defer not until death to be justified.
Before thou prayest, prepare thyself;
And be not as one that tempteth the Lord.
Think upon the wrath that shall be at the end,
And the time of vengeance, when He shall turn away His face.
When thou hast enough, remember the time of hunger:

And when thou art rich, think upon poverty and need.
From the morning until the evening the time is changed,
And all things are soon done before the Lord.
A wise man will fear in every thing,
And in the day of sinning he will beware of offence:
But a fool will not observe time.
Every man of understanding knoweth wisdom,
And will give praise unto him that found her.
They that were of understanding in sayings became also wise themselves,
And poured forth exquisite parables.
Go not after thy lusts,
But refrain thyself from thine appetites.
If thou givest thy soul the desires that please her,
She will make thee a laughingstock to thine enemies that malign thee.
Take not pleasure in much good cheer,
Neither be tied to the expence thereof.
Be not made a beggar by banqueting upon borrowing,
When thou hast nothing in thy purse:
For thou shalt lie in wait for thine own life, and be talked on.

A labouring man that is given to drunkenness shall not be rich:
And he that contemneth small things shall fall by little and little.
Wine and women will make men of understanding to fall away:
And he that cleaveth to harlots will become impudent.
Moths and worms shall have him to heritage,
And a bold man shall be taken away.
He that is hasty to give credit is lightminded;
And he that sinneth shall offend against his own soul.
Whoso taketh pleasure in wickedness shall be condemned:
But he that resisteth pleasures crowneth his life.
He that can rule his tongue shall live without strife;
And he that hateth babbling shall have less evil.
Rehearse not unto another that which is told unto thee,
And thou shalt fare never the worse.

Whether it be to friend or foe, talk not of other men's lives;
And if thou canst without offence, reveal them not.
For he heard and observed thee,
And when time cometh he will hate thee.
If thou hast heard a word, let it die with thee;
And be bold, it will not burst thee.
A fool travaileth with a word,
As a woman in labour of a child.
As an arrow that sticketh in a man's thigh,
So is a word within a fool's belly.
Admonish a friend, it may be he hath not done it:
And if he have done it, that he do it no more.
Admonish thy friend, it may be he hath not said it:
And if he have, that he speak it not again.
Admonish a friend: for many times it is a slander,
And believe not every tale.
There is one that slippeth in his speech, but not from his heart;
And who is he that hath not offended with his tongue?
Admonish thy neighbour before thou threaten him;
And not being angry, give place to the law of the Most High.
The fear of the Lord is the first step to be accepted of Him,
And wisdom obtaineth His love.
The knowledge of the commandments of the Lord is the doctrine of life:
And they that do things that please Him shall receive the fruit of the tree of immortality.
The fear of the Lord is all wisdom;
And in all wisdom is the performance of the law,
And the knowledge of His omnipotency.
If a servant say to his master:—"I will not do as it pleaseth thee;"
Though afterward he do it, he angereth him that nourisheth him.
The knowledge of wickedness is not wisdom,
Neither at any time the counsel of sinners prudence.
There is a wickedness, and the same an abomination;
And there is a fool wanting in wisdom.
He that hath small understanding, and feareth,

Is better than one that hath much wisdom, and transgresseth the law.
There is an exquisite subtilty, and the same is unjust;
And there is one that turneth aside to make judgment appear;
And there is a wise man that justifieth in judgment.
There is a wicked man that hangeth down his head sadly;
But inwardly he is full of deceit,
Casting down his countenance, and making as if he heard not:
Where he is not known, he will do thee a mischief before thou be aware.
And if for want of power he be hindered from sinning,
Yet when he findeth opportunity he will do evil.
A man may be known by his look,
And one that hath understanding by his countenance, when thou meetest him.
A man's attire, and excessive laughter,
And gait, shew what he is.

There is a reproof that is not comely:
Again, some man holdeth his tongue, and he is wise.
It is much better to reprove, than to be angry secretly:
And he that confesseth his fault shall be preserved from hurt.
How good is it, when thou art reproved, to shew repentance!
For so shalt thou escape wilful sin.
As is the lust of an eunuch to deflower a virgin;
So is he that executeth judgment with violence.
There is one that keepeth silence, and is found wise:
And another by much babbling becometh hateful.
Some man holdeth his tongue, because he hath not to answer:
And some keepeth silence, knowing his time.
A wise man will hold his tongue till he see opportunity:
But a babbler and a fool will regard no time.
He that useth many words shall be abhorred;
And he that taketh to himself authority therein shall be hated.
There is a sinner that hath good success in evil things;

And there is a gain that turneth to loss.
There is a gift that shall not profit thee;
And there is a gift whose recompence is double.
There is an abasement because of glory;
And there is that lifteth up his head from a low estate.
There is that buyeth much for a little,
And repayeth it sevenfold.
A wise man by his words maketh himself beloved:
But the graces of fools shall be poured out.
The gift of a fool shall do thee no good when thou hast it;
Neither yet of the envious for his necessity:
For he looketh to receive many things for one.
He giveth little, and upbraideth much;
He openeth his mouth like a crier;
To-day he lendeth, and to-morrow will he ask it again:
Such an one is to be hated of God and man.
The fool saith:—"I have no friends,
I have no thank for all my good deeds,
And they that eat my bread speak evil of me."
How oft, and of how many shall he be laughed to scorn!
For he knoweth not aright what it is to have;
And it is all one unto him as if he had it not.
To slip upon a pavement is better than to slip with the tongue:
So the fall of the wicked shall come speedily.
A man without grace is as a tale out of season;
It will be continually in the mouth of the ignorant.
A wise sentence shall be rejected when it cometh out of a fool's mouth;
For he will not speak it in due season.
There is that is hindered from sinning through want:
And when he taketh rest, he shall not be troubled.
There is that destroyeth his own soul through bashfulness,
And by accepting of persons overthroweth himself.
There is that for bashfulness promiseth to his friend,
And maketh him his enemy for nothing.
A lie is a foul blot in a man,
Yet it is continually in the mouth of the untaught.
A thief is better than a man that is accustomed to lie:

But they both shall have destruction to heritage.
The disposition of a liar is dishonourable,
And his shame is ever with him.
A wise man shall promote himself with his words:
And he that hath understanding will please great men.
He that tilleth his land shall increase his heap:
And he that pleaseth great men shall get pardon for iniquity.
Presents and gifts blind the eyes of the wise,
And stop up his mouth that he cannot reprove.
Wisdom that is hid, and treasure that is hoarded up,
What profit is in them both?
Better is he that hideth his folly
Than a man that hideth his wisdom.
Necessary patience in seeking the Lord
Is better than he that leadeth his life without a guide.

My son, hast thou sinned? do so no more,
But ask pardon for thy former sins.
Flee from sin as from the face of a serpent:
For if thou comest too near it, it will bite thee:
The teeth thereof are as the teeth of a lion,
Slaying the souls of men.
All iniquity is as a two edged sword,
The wounds whereof cannot be healed.
To terrify and do wrong will waste riches:
Thus the house of proud men shall be made desolate.
A prayer out of a poor man's mouth reacheth to the ears of God,
And His judgment cometh speedily.
He that hateth to be reproved is in the way of sinners:
But he that feareth the Lord will repent from his heart.
An eloquent man is known far and near;
But a man of understanding knoweth when he slippeth.
He that buildeth his house with other men's money
Is like one that gathereth himself stones for the tomb of his burial.
The congregation of the wicked is like tow wrapped together:
And the end of them is a flame of fire to destroy them.
The way of sinners is made plain with stones,
But at the end thereof is the pit of hell.

He that keepeth the law of the Lord getteth the understanding thereof:
And the perfection of the fear of the Lord is wisdom.
He that is not wise will not be taught:
But there is a wisdom which multiplieth bitterness.
The knowledge of a wise man shall abound like a flood:
And his counsel is like a pure fountain of life.
The inner parts of a fool are like a broken vessel,
And he will hold no knowledge as long as he liveth.
If a skilful man hear a wise word,
He will commend it, and add unto it:
But as soon as one of no understanding heareth it, it displeaseth him,
And he casteth it behind his back.
The talking of a fool is like a burden in the way:
But grace shall be found in the lips of the wise.
They enquire at the mouth of the wise man in the congregation,
And they shall ponder his words in their heart.
As is a house that is destroyed, so is wisdom to a fool:
And the knowledge of the unwise is as talk without sense.
Doctrine unto fools is as fetters on the feet,
And like manacles on the right hand.
A fool lifteth up his voice with laughter;
But a wise man doth scarce smile a little.
Learning is unto a wise man as an ornament of gold,
And like a bracelet upon his right arm.
A foolish man's foot is soon in his neighbour's house:
But a man of experience is ashamed of entering.
A fool will peep in at the door into the house:
But he that is well nurtured will stand without.
It is the rudeness of a man to hearken at the door:
But a wise man will be grieved with the disgrace.
The lips of talkers will be telling such things as pertain not unto them:
But the words of such as have understanding are weighed in the balance.
The heart of fools is in their mouth:
But the mouth of the wise is in their heart.
When the ungodly curseth Satan,
He curseth his own soul.

A whisperer defileth his own soul,
And is hated wheresoever he dwelleth.

A slothful man is compared to a filthy stone,
And every one will hiss him out to his disgrace.
A slothful man is compared to the filth of a dunghill:
Every man that takes it up will shake his hand.
An evilnurtured son is the dishonour of his father that begat him:
And a foolish daughter is born to his loss.
A wise daughter shall bring an inheritance to her husband:
But she that liveth dishonestly is her father's heaviness.
She that is bold dishonoureth both her father and her husband,
But they both shall despise her.
A tale out of season is as music in mourning:
But stripes and correction of wisdom are never out of time.
Whoso teacheth a fool is as one that glueth a potsherd together,
And as he that waketh one from a sound sleep.
He that telleth a tale to a fool speaketh to one in a slumber:
When he hath told his tale, he will say:—"What is the matter?"
If children live honestly, and have wherewithal,
They shall cover the baseness of their parents.
But children, being haughty, through disdain and want of nurture
Do stain the nobility of their kindred.
Weep for the dead, for he hath lost the light:
And weep for the fool, for he wanteth understanding:
Make little weeping for the dead, for he is at rest:
But the life of the fool is worse than death.
Seven days do men mourn for him that is dead;
But for a fool and an ungodly man all the days of his life.
Talk not much with a fool,
And go not to him that hath no understanding:
Beware of him, lest thou have trouble,
And thou shalt never be defiled with his fooleries:

Depart from him, and thou shalt find rest,
And never be disquieted with madness.
What is heavier than lead?
And what is the name thereof, but a fool?
Sand, and salt, and a mass of iron, is easier to bear,
Than a man without understanding.
As timber girt and bound together in a building cannot be loosed with shaking:
So the heart that is stablished by advised counsel shall fear at no time.
A heart settled upon a thought of understanding
Is as a fair plaistering on the wall of a gallery.
Pales set on an high place will never stand against the wind:
So a fearful heart in the imagination of a fool cannot stand against any fear.
He that pricketh the eye will make tears to fall:
And he that pricketh the heart maketh it to shew her knowledge.
Whoso casteth a stone at the birds frayeth them away:
And he that upbraideth his friend breaketh friendship.
Though thou drewest a sword at thy friend, yet despair not:
For there may be a returning.
If thou hast opened thy mouth against thy friend, fear not;
For there may be a reconciliation:
Except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound:
For for these things every friend will depart.
Be faithful to thy neighbour in his poverty,
That thou mayest rejoice in his prosperity:
Abide stedfast unto him in the time of his trouble,
That thou mayest be heir with him in his heritage:
For a mean estate is not always to be contemned:
Nor the rich that is foolish to be had in admiration.
As the vapour and smoke of a furnace goeth before the fire;
So reviling before blood.
I will not be ashamed to defend a friend;
Neither will I hide myself from him.
And if any evil happen unto me by him,

Every one that heareth it will beware of him.
Who shall set a watch before my mouth,
And a seal of wisdom upon my lips,
That I fall not suddenly by them, and that my tongue destroy me not?

O Lord, Father and Governor of all my whole life,
Leave me not to their counsels,
And let me not fall by them.
Who will set scourges over my thoughts,
And the discipline of wisdom over mine heart?
That they spare me not for mine ignorances,
And it pass not by my sins:
Lest mine ignorances increase,
And my sins abound to my destruction,
And I fall before mine adversaries,
And mine enemy rejoice over me,
Whose hope is far from Thy mercy.
O Lord, Father and God of my life,
Give me not a proud look,
But turn away from Thy servants always a haughty mind.
Turn away from me vain hopes and concupiscence,
And Thou shalt hold him up that is desirous always to serve Thee.
Let not the greediness of the belly nor lust of the flesh take hold of me;
And give not over me Thy servant into an impudent mind.
Hear, O ye children, the discipline of the mouth:
He that keepeth it shall never be taken in his lips.
The sinner shall be left in his foolishness:
Both the evil speaker and the proud shall fall thereby.
Accustom not thy mouth to swearing;
Neither use thyself to the naming of the Holy One.
For as a servant that is continually beaten shall not be without a blue mark:
So he that sweareth and nameth God continually shall not be faultless.
A man that useth much swearing shall be filled with iniquity,
And the plague shall never depart from his house:

If he shall offend, his sin shall be upon him:
And if he acknowledge not his sin, he maketh a double offence:
And if he swear in vain, he shall not be innocent,
But his house shall be full of calamities.
There is a word that is clothed about with death:
God grant that it be not found in the heritage of Jacob;
For all such things shall be far from the godly,
And they shall not wallow in their sins.
Use not thy mouth to intemperate swearing,
For therein is the word of sin.
Remember thy father and thy mother,
When thou sittest among great men.
Be not forgetful before them,
And so thou by thy custom become a fool,
And wish that thou hadst not been born,
And curse the day of thy nativity.
The man that is accustomed to opprobrious words
Will never be reformed all the days of his life.
Two sorts of men multiply sin,
And the third will bring wrath:
A hot mind is as a burning fire, it will never be quenched till it be consumed:
A fornicator in the body of his flesh will never cease till he hath kindled a fire.
All bread is sweet to a whoremonger,
He will not leave off till he die.
A man that breaketh wedlock,
Saying thus in his heart:—"Who seeth me?
I am compassed about with darkness, the walls cover me,
And no body seeth me; what need I to fear?
The Most High will not remember my sins:"
Such a man only feareth the eyes of men,
And knoweth not that the eyes of the Lord are ten thousand times brighter than the sun,
Beholding all the ways of men, and considering the most secret parts.
He knew all things ere ever they were created;
So also after they were perfected He looked upon them all.

This man shall be punished in the streets of the city,
And where he suspecteth not he shall be taken.
Thus shall it go also with the wife that leaveth her husband,
And bringeth in an heir by another.
For first, she hath disobeyed the law of the Most High;
And secondly, she hath trespassed against her own husband;
And thirdly, she hath played the whore in adultery,
And brought children by another man.
She shall be brought out into the congregation,
And inquisition shall be made of her children.
Her children shall not take root,
And her branches shall bring forth no fruit.
She shall leave her memory to be cursed,
And her reproach shall not be blotted out.
And they that remain shall know that there is nothing better than the fear of the Lord,
And that there is nothing sweeter than to take heed unto the commandments of the Lord.
It is great glory to follow the Lord,
And to be received of Him is long life.
Wisdom shall praise herself,
And shall glory in the midst of her people.
In the congregation of the Most High shall she open her mouth,
And triumph before His power.
I came out of the mouth of the Most High,
And covered the earth as a cloud.
I dwelt in high places,
And my throne is in a cloudy pillar.
I alone compassed the circuit of heaven,
And walked in the bottom of the deep.
In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
With all these I sought rest:
And in whose inheritance shall I abide?
So the Creator of all things gave me a commandment,
And He that made me caused my tabernacle to rest,
And said:—"Let thy dwelling be in Jacob,
And thine inheritance in Israel."
He created me from the beginning before the world,

And I shall never fail.
In the holy tabernacle I served before Him;
And so was I established in Sion.
Likewise in the beloved city He gave me rest,
And in Jerusalem was my power.
And I took root in an honourable people,
Even in the portion of the Lord's inheritance.
I was exalted like a cedar in Libanus,
And as a cypress tree upon the mountains of Hermon.
I was exalted like a palm tree on the sea-shore,
And as a rose plant in Jericho,
As a fair olive tree in a pleasant field,
And grew up as a plane tree by the water.
I gave a sweet smell like cinnamon and aspalathus,
And I yielded a pleasant odour like the best myrrh,
As galbanum, and onyx, and sweet storax,
And as the fume of frankincense in the tabernacle.
As the turpentine tree I stretched out my branches,
And my branches are the branches of honour and grace.
As the vine brought I forth pleasant savour,
And my flowers are the fruit of honour and riches.
I am the mother of fair love, and fear, and knowledge, and holy hope:
I therefore, being eternal, am given to all my children which are named of Him.
Come unto me, all ye that be desirous of me,
And fill yourselves with my fruits.
For my memorial is sweeter than honey,
And mine inheritance than the honeycomb.
They that eat me shall yet be hungry,
And they that drink me shall yet be thirsty.
He that obeyeth me shall never be confounded
And they that work by me shall not do amiss.
All these things are the book of the covenant of the Most High God,
Even the law which Moses commanded for an heritage unto the congregations of Jacob.
Faint not to be strong in the Lord;
That He may confirm you, cleave unto Him:
For the Lord Almighty is God alone,
And beside Him there is no other Saviour.
He filleth all things with His wisdom,

As Pison and as Tigris in the time of the new fruits.
He maketh the understanding to abound like Euphrates,
And as Jordan in the time of the harvest.
He maketh the doctrine of knowledge appear as the light,
And as Gihon in the time of vintage.
The first man knew her not perfectly:
No more shall the last find her out.
For her thoughts are more than the sea,
And her counsels profounder than the great deep.
I also came out as a brook from a river,
And as a conduit into a garden.
I said, I will water my best garden, and will water abundantly my garden bed:
And, lo, my brook became a river, and my river became a sea.
I will yet make doctrine to shine as the morning,
And will send forth her light afar off.
I will yet pour out doctrine as prophecy,
And leave it to all ages for ever.
Behold that I have not laboured for myself only,
But for all them that seek wisdom.
In three things I was beautified,
And stood up beautiful both before God and men:
The unity of brethren, the love of neighbours,
A man and a wife that agree together.
Three sorts of men my soul hateth,
And I am greatly offended at their life:
A poor man that is proud, a rich man that is a liar,
And an old adulterer that doateth.
If thou hast gathered nothing in thy youth,
How canst thou find any thing in thine age?
O how comely a thing is judgment for gray hairs,
And for ancient men to know counsel!
O how comely is the wisdom of old men,
And understanding and counsel to men of honour!
Much experience is the crown of old men,
And the fear of God is their glory.
There be nine things which I have judged in mine heart to be happy,
And the tenth I will utter with my tongue:
A man that hath joy of his children;

And he that liveth to see the fall of his enemy:
Well is he that dwelleth with a wife of understanding,
And that hath not slipped with his tongue,
And that hath not served a man more unworthy than himself:
Well is he that hath found prudence,
And he that speaketh in the ears of them that will hear:
O how great is he that findeth wisdom!
Yet is there none above him that feareth the Lord.
But the love of the Lord passeth all things for illumination:
He that holdeth it, whereto shall he be likened?
The fear of the Lord is the beginning of His love:
And faith is the beginning of cleaving unto Him.
Give me any plague, but the plague of the heart:
And any wickedness, but the wickedness of a woman:
And any affliction, but the affliction from them that hate me:
And any revenge, but the revenge of enemies.
There is no head above the head of a serpent;
And there is no wrath above the wrath of an enemy.
I had rather dwell with a lion and a dragon,
Than to keep house with a wicked woman.
The wickedness of a woman changeth her face,
And darkeneth her countenance like sackcloth.
Her husband shall sit among his neighbours;
And when he heareth it shall sigh bitterly.
All wickedness is but little to the wickedness of a woman:
Let the portion of a sinner fall upon her.
As the climbing up a sandy way is to the feet of the aged,
So is a wife full of words to a quiet man.
Stumble not at the beauty of a woman,
And desire her not for pleasure.
A woman, if she maintain her husband,
Is full of anger, impudence, and much reproach.
A wicked woman abateth the courage,
Maketh an heavy countenance and a wounded heart:
A woman that will not comfort her husband in distress
Maketh weak hands and feeble knees.
Of the woman came the beginning of sin,

And through her we all die.
Give the water no passage;
Neither a wicked woman liberty to gad abroad.
If she go not as thou wouldest have her, cut her off from thy flesh,
And give her a bill of divorce, and let her go.
Blessed is the man that hath a virtuous wife,
For the number of his days shall be double.
A virtuous woman rejoiceth her husband,
And he shall fulfil the years of his life in peace.
A good wife is a good portion,
Which shall be given in the portion of them that fear the Lord.
Whether a man be rich or poor,
If he have a good heart toward the Lord,
He shall at all times rejoice with a cheerful countenance.
There be three things that mine heart feareth;
And for the fourth I was sore afraid:
The slander of a city, the gathering together of an unruly multitude, and a false accusation:
All these are worse than death.
But a grief of heart and sorrow is a woman that is jealous over another woman,
And a scourge of the tongue which communicateth with all.
An evil wife is a yoke shaken to and fro:
He that hath hold of her is as though he held a scorpion.
A drunken woman and a gadder abroad causeth great anger,
And she will not cover her own shame.
The whoredom of a woman may be known
In her haughty looks and eyelids.
If thy daughter be shameless, keep her in straitly,
Lest she abuse herself through overmuch liberty.
Watch over an impudent eye:
And marvel not if she trespass against thee.
She will open her mouth, as a thirsty traveller,
And drink of every water near her;
By every hedge will she sit down,
And open her quiver against every arrow.
The grace of a wife delighteth her husband,

And her discretion will fatten his bones.
A silent and loving woman is a gift of the Lord;
And there is nothing so much worth as a mind well instructed.
A shamefaced and faithful woman is a double grace,
And her continent mind cannot be valued.
As the sun when it ariseth in the high heaven;
So is the beauty of a good wife in the ordering of her house.
As the clear light is upon the holy candlestick;
So is the beauty of the face in ripe age.
As the golden pillars are upon the sockets of silver;
So are the fair feet with a constant heart.
My son, keep the flower of thine age sound;
And give not thy strength to strangers.
When thou hast gotten a fruitful possession through all the field,
Sow it with thine own seed, trusting in the goodness of thy stock.
So thy race which thou leavest shall be magnified,
Having the confidence of their good descent.
An harlot shall be accounted as spittle;
But a married woman is a tower against death to her husband.
A wicked woman is given as a portion to a wicked man:
But a godly woman is given to him that feareth the Lord.
A dishonest woman contemneth shame:
But an honest woman will reverence her husband.
A shameless woman shall be counted as a dog;
But she that is shamefaced will fear the Lord.
A woman that honoureth her husband shall be judged wise of all;
But she that dishonoureth him in her pride shall be counted ungodly of all.
A loud crying woman and a scold
Shall be sought out to drive away the enemies.
There be two things that grieve my heart;
And the third maketh me angry:
A man of war that suffereth poverty;
And men of understanding that are not set by;

And one that returneth from righteousness to sin;
The Lord prepareth such an one for the sword.

A merchant shall hardly keep himself from doing wrong;
And an huckster shall not be freed from sin.
Many have sinned for a small matter;
And he that seeketh for abundance will turn his eyes away.
As a nail sticketh fast between the joinings of the stones;
So doth sin stick close between buying and selling.
Unless a man hold himself diligently in the fear of the Lord,
His house shall soon be overthrown.
As when one sifteth with a sieve, the refuse remaineth;
So the filth of man in his talk.
The furnace proveth the potter's vessels;
So the trial of man is in his reasoning.
The fruit declareth if the tree have been dressed;
So is the utterance of a conceit in the heart of man.
Praise no man before thou hearest him speak;
For this is the trial of men.
If thou followest righteousness, thou shalt obtain her,
And put her on, as a glorious long robe.
The birds will resort unto their like;
So will truth return unto them that practise in her.
As the lion lieth in wait for the prey;
So sin for them that work iniquity.
The discourse of a godly man is always with wisdom;
But a fool changeth as the moon.
If thou be among the indiscreet, observe the time;
But be continually among men of understanding.
The discourse of fools is irksome,
And their sport is the wantonness of sin.
The talk of him that sweareth much maketh the hair stand upright;
And their brawls make one stop his ears.
The strife of the proud is bloodshedding,
And their revilings are grievous to the ear.
Whoso discovereth secrets loseth his credit;
And shall never find friend to his mind.

Love thy friend, and be faithful unto him:
But if thou bewrayest his secrets, follow no more after him.
For as a man hath destroyed his enemy;
So hast thou lost the love of thy neighbour.
As one that letteth a bird go out of his hand,
So hast thou let thy neighbour go, and shalt not get him again.
Follow after him no more, for he is too far off;
He is as a roe escaped out of the snare.
As for a wound, it may be bound up;
And after reviling there may be reconcilement:
But he that bewrayeth secrets is without hope.
He that winketh with the eyes worketh evil:
And he that knoweth him will depart from him.
When thou art present, he will speak sweetly, and will admire thy words:
But at the last he will writhe his mouth, and slander thy sayings.
I have hated many things, but nothing like him;
For the Lord will hate him.
Whoso casteth a stone on high casteth it on his own head;
And a deceitful stroke shall make wounds.
Whoso diggeth a pit shall fall therein:
And he that setteth a trap shall be taken therein.
He that worketh mischief, it shall fall upon him,
And he shall not know whence it cometh.
Mockery and reproach are from the proud;
But vengeance, as a lion, shall lie in wait for them.
They that rejoice at the fall of the righteous shall be taken in the snare;
And anguish shall consume them before they die

Malice and wrath, even these are abominations;
And the sinful man shall have them both.
He that revengeth shall find vengeance from the Lord,
And He will surely keep his sins in remembrance.
Forgive thy neighbour the hurt that he hath done unto thee,
So shall thy sins also be forgiven when thou prayest.
One man beareth hatred against another,

And doth he seek pardon from the Lord?
He sheweth no mercy to a man, which is like himself:
And doth he ask forgiveness of his own sins?
If he that is but flesh nourish hatred,
Who will intreat for pardon of his sins?
Remember thy end, and let enmity cease;
Remember corruption and death, and abide in the commandments.
Remember the commandments, and bear no malice to thy neighbour:
Remember the covenant of the Highest, and wink at ignorance.
Abstain from strife, and thou shalt diminish thy sins:
For a furious man will kindle strife.
A sinful man disquieteth friends,
And maketh debate among them that be at peace.
As the matter of the fire is, so it burneth:
And as a man's strength is, so is his wrath;
And according to his riches his anger riseth;
And the stronger they are which contend, the more they will be inflamed.
An hasty contention kindleth a fire:
And an hasty fighting sheddeth blood.
If thou blow the spark, it shall burn:
If thou spit upon it, it shall be quenched:
And both these come out of thy mouth.
Curse the whisperer and doubletongued:
For such have destroyed many that were at peace.
A backbiting tongue hath disquieted many
And driven them from nation to nation:
Strong cities hath it pulled down,
And overthrown the houses of great men.
A backbiting tongue hath cast out virtuous women,
And deprived them of their labours.
Whoso hearkeneth unto it shall never find rest,
And never dwell quietly.
The stroke of the whip maketh marks in the flesh:
But the stroke of the tongue breaketh the bones.
Many have fallen by the edge of the sword:
But not so many as have fallen by the tongue.
Well is he that is defended from it,
And hath not passed through the venom thereof;

Who hath not drawn the yoke thereof,
Nor hath been bound in her bands.
For the yoke thereof is a yoke of iron,
And the bands thereof are bands of brass.
The death thereof is an evil death,
The grave were better than it.
It shall not have rule over them that fear God,
Neither shall they be burned with the flame thereof.
Such as forsake the Lord shall fall into it;
And it shall burn in them, and not be quenched;
It shall be sent upon them as a lion,
And devour them as a leopard.
Look that thou hedge thy possession about with thorns,
And bind up thy silver and gold,
And weigh thy words in a balance,
And make a door and bar for thy mouth.
Beware thou slide not by it,
Lest thou fall before him that lieth in wait.

He that is merciful will lend unto his neighbour;
And he that strengtheneth his hand keepeth the commandments.
Lend to thy neighbour in time of his need,
And pay thou thy neighbour again in due season.
Keep thy word, and deal faithfully with him,
And thou shalt always find the thing that is necessary for thee.
Many, when a thing was lent them, reckoned it to be found,
And put them to trouble that helped them.
Till he hath received, he will kiss a man's hand;
And for his neighbour's money he will speak submissly:
But when he should repay, he will prolong the time,
And return words of grief, and complain of the time.
If he prevail, he shall hardly receive the half,
And he will count as if he had found it:
If not, he hath deprived him of his money,
And he hath gotten him an enemy without cause:
He payeth him with cursings and railings;
And for honour he will pay him disgrace.
Many therefore have refused to lend for other men's ill dealing,

Fearing to be defrauded.
Yet have thou patience with a man in poor estate,
And delay not to shew him mercy.
Help the poor for the commandment's sake,
And turn him not away because of his poverty.
Lose thy money for thy brother and thy friend,
And let it not rust under a stone to be lost.
Lay up thy treasure according to the commandments of the Most High,
And it shall bring thee more profit than gold.
Shut up alms in thy storehouses:
And it shall deliver thee from all affliction.
It shall fight for thee against thine enemies
Better than a mighty shield and strong spear.
An honest man is surety for his neighbour:
But he that is impudent will forsake him.
Forget not the friendship of thy surety,
For he hath given his life for thee.
A sinner will overthrow the good estate of his surety:
And he that is of an unthankful mind will fail him that delivered him.
Suretiship hath undone many of good estate,
And shaken them as a wave of the sea:
Mighty men hath it driven from their houses,
So that they wandered among strange nations
A wicked man transgressing the commandments of the Lord shall fall into suretiship:
And he that undertaketh and followeth other men's business for gain shall fall into suits.
Help thy neighbour according to thy power,
And beware that thou thyself fall not into the same.
The chief thing for life is water, and bread,
And clothing, and an house to cover shame.
Better is the life of a poor man in a mean cottage,
Than delicate fare in another man's house.
Be it little or much, hold thee contented,
That thou hear not the reproach of thy house.
For it is a miserable life to go from house to house:
For where thou art a stranger, thou darest not open thy mouth.
Thou shalt entertain, and feast, and have no thanks:
Moreover thou shalt hear bitter words:

"Come, thou stranger, and furnish a table,
And feed me of that thou hast ready."
"Give place, thou stranger, to an honourable man;
My brother cometh to be lodged, and I have need of mine house."
These things are grievous to a man of understanding;
The upbraiding of houseroom, and reproaching of the lender.

He that loveth his son causeth him oft to feel the rod,
That he may have joy of him in the end.
He that chastiseth his son shall have joy in him,
And shall rejoice of him among his acquaintance.
He that teacheth his son grieveth the enemy:
And before his friends he shall rejoice of him.
Though his father die, yet he is as though he were not dead:
For he hath left one behind him that is like himself.
While he lived, he saw and rejoiced in him:
And when he died, he was not sorrowful.
He left behind him an avenger against his enemies,
And one that shall requite kindness to his friends.
He that maketh too much of his son shall bind up his wounds;
And his bowels will be troubled at every cry.
An horse not broken becometh headstrong:
And a child left to himself will be wilful.
Cocker thy child, and he shall make thee afraid:
Play with him, and he will bring thee to heaviness.
Laugh not with him, lest thou have sorrow with him,
And lest thou gnash thy teeth in the end.
Give him no liberty in his youth,
And wink not at his follies.
Bow down his neck while he is young,
And beat him on the sides while he is a child,
Lest he wax stubborn, and be disobedient unto thee,
And so bring sorrow to thine heart.
Chastise thy son, and hold him to labour,
Lest his lewd behaviour be an offence unto thee.
Better is the poor, being sound and strong of constitution,
Than a rich man that is afflicted in his body.

Health and good estate of body are above all gold,
And a strong body above infinite wealth.
There is no riches above a sound body,
And no joy above the joy of the heart.
Death is better than a bitter life,
And eternal rest than continual sickness.
Delicates poured upon a mouth shut up
Are as messes of meat set upon a grave.
What good doeth the offering unto an idol?
For neither can it eat nor smell:
So is he that is persecuted of the Lord.
He seeth with his eyes and groaneth,
As an eunuch that embraceth a virgin and sigheth.
Give not over thy mind to heaviness,
And afflict not thyself in thine own counsel.
The gladness of the heart is the life of man,
And the joyfulness of a man prolongeth his days.
Love thine own soul, and comfort thy heart,
Remove sorrow far from thee:
For sorrow hath killed many, and there is no profit therein.
Envy and wrath shorten the life,
And carefulness bringeth age before the time.
A cheerful and good heart
Will have a care of his meat and diet.

Watching for riches consumeth the flesh,
And the care thereof driveth away sleep.
Watching care will not let a man slumber,
As a sore disease breaketh sleep.
The rich hath great labour in gathering riches together;
And when he resteth, he is filled with his delicates.
The poor laboureth in his poor estate;
And when he leaveth off, he is still needy.
He that loveth gold shall not be justified,
And he that followeth corruption shall have enough thereof.
Gold hath been the ruin of many,
And their destruction was present.
It is a stumblingblock unto them that sacrifice unto it,
And every fool shall be taken therewith.
Blessed is the rich that is found without blemish,

And hath not gone after gold.
Who is he? and we will call him blessed:
For wonderful things hath he done among his people.
Who hath been tried thereby, and found perfect?
Then let him glory.
Who might offend, and hath not offended?
Or done evil, and hath not done it?
His goods shall be established,
And the congregation shall declare his alms.
If thou sit at a bountiful table, be not greedy upon it,
And say not:—"There is much meat on it."
Remember that a wicked eye is an evil thing:
And what is created more wicked than an eye?
Therefore it weepeth upon every occasion.
Stretch not thine hand whithersoever it looketh,
And thrust it not with him into the dish.
Judge of thy neighbour by thyself:
And be discreet in every point.
Eat, as it becometh a man, those things which are set before thee;
And devour not, lest thou be hated.
Leave off first for manners' sake;
And be not unsatiable, lest thou offend.
When thou sittest among many,
Reach not thine hand out first of all.
A very little is sufficient for a man well nurtured,
And he doth not breathe hard upon his bed.
Sound sleep cometh of moderate eating:
He riseth early, and his wits are with him:
But the pain of watching, and choler, and pangs of the belly,
Are with an unsatiable man.
And if thou hast been forced to eat,
Arise, go forth, vomit, and thou shalt have rest.
My son, hear me, and despise me not,
And at the last thou shalt find as I told thee:
In all thy works be quick,
So shall there no sickness come unto thee.
Whoso is liberal of his meat, men shall speak well of him;
And the report of his good housekeeping will be believed.

But against him that is a niggard of his meat the whole
city shall murmur;
And the testimonies of his niggardness shall not be
doubted of.
Shew not thy valiantness in wine;
For wine hath destroyed many.
The furnace proveth the temper of steel by dipping:
So doth wine the hearts of the proud by drunkenness.
Wine is as good as life to a man,
If it be drunk moderately:
What life is then to a man that is without wine?
For it was made to make men glad.
Wine measurably drunk and in season
Bringeth gladness of the heart, and cheerfulness of the
mind:
But wine drunken with excess maketh bitterness of the
mind,
With brawling and quarrelling.
Drunkenness increaseth the rage of a fool till he offend:
It diminisheth strength, and maketh wounds.
Rebuke not thy neighbour at the wine,
And despise him not in his mirth:
Give him no despiteful words,
And press not upon him by asking him back a debt.

If thou be made the master of a feast,
Lift not thyself up,
But be among them as one of the rest;
Take diligent care for them, and so sit down.
And when thou hast done all thy office, take thy place,
That thou mayest be merry with them,
And receive a crown for thy well ordering of the feast.
Speak, thou that art the elder, for it becometh thee,
but with sound judgment;
And hinder not music.
Pour not out words where there is a musician,
And shew not forth wisdom out of time.
A concert of music in a banquet of wine
Is as a signet of carbuncle set in gold.
As a signet of an emerald set in a work of gold,
So is the melody of music with pleasant wine.
Speak, young man, if there be need of thee:

And yet scarcely when thou art twice asked.
Let thy speech be short, comprehending much in few words;
Be as one that knoweth and yet holdeth his tongue.
If thou be among great men, make not thyself equal with them;
And when ancient men are in place, use not many words.
Before the thunder goeth lightning;
And before a shamefaced man shall go favour.
Rise up betimes, and be not the last;
But get thee home without delay.
There take thy pastime, and do what thou wilt:
But sin not by proud speech.
And for these things bless Him that made thee,
And hath replenished thee with His good things.
Whoso feareth the Lord will receive His discipline;
And they that seek Him early shall find favour.
He that seeketh the law shall be filled therewith:
But the hypocrite will be offended thereat.
They that fear the Lord shall find judgment,
And shall kindle justice as a light.
A sinful man will not be reproved,
But findeth an excuse according to his will.
A man of counsel will be considerate;
But a strange and proud man is not daunted with fear,
Even when of himself he hath done without counsel.
Do nothing without advice;
And when thou hast once done, repent not.
Go not in a way wherein thou mayest fall,
And stumble not among the stones.
Be not confident in a plain way.
And beware of thine own children.
In every good work trust thy own soul;
For this is the keeping of the commandments.
He that believeth in the Lord taketh heed to the commandment;
And he that trusteth in Him shall fare never the worse.
There shall no evil happen unto him that feareth the Lord;
But in temptation even again He will deliver him.
A wise man hateth not the law;

But he that is an hypocrite therein is as a ship in a storm.
A man of understanding trusteth in the law;
And the law is faithful unto him, as an oracle.
Prepare what to say, and so thou shalt be heard:
And bind up instruction, and then make answer.
The heart of the foolish is like a cartwheel;
And his thoughts are like a rolling axletree.
A stallion horse is as a mocking friend,
He neigheth under every one that sitteth upon him.
Why doth one day excel another,
When as all the light of every day in the year is of the sun?
By the knowledge of the Lord they were distinguished:
And He altered seasons and feasts.
Some of them hath He made high days, and hallowed them,
And some of them hath He made ordinary days.
And all men are from the ground,
And Adam was created of earth.
In much knowledge the Lord hath divided them,
And made their ways diverse.
Some of them hath He blessed and exalted,
And some of them hath He sanctified, and set near Himself:
But some of them hath He cursed and brought low,
And turned out of their places.
As the clay is in the potter's hand,
To fashion it at his pleasure:
So man is in the hand of Him that made him,
To render to them as liketh Him best.
Good is set against evil,
And life against death:
So is the godly against the sinner,
And the sinner against the godly.
So look upon all the works of the Most High;
And there are two and two, one against another.

I awaked up last of all,
As one that gathereth after the grapegatherers:
By the blessing of the Lord I profited,
And filled my winepress like a gatherer of grapes.

Consider that I laboured not for myself only,
But for all them that seek learning.
Hear me, O ye great men of the people,
And hearken with your ears, ye rulers of the congregation.
Give not thy son and wife, thy brother and friend,
Power over thee while thou livest,
And give not thy goods to another:
Lest it repent thee, and thou intreat for the same again.
As long as thou livest and hast breath in thee,
Give not thyself over to any.
For better it is that thy children should seek to thee,
Than that thou shouldest stand to their courtesy.
In all thy works keep to thyself the preeminence;
Leave not a stain in thine honour.
At the time when thou shalt end thy days,
And finish thy life, distribute thine inheritance.
Fodder, a wand, and burdens, are for the ass;
And bread, correction, and work, for a servant.
If thou set thy servant to labour, thou shalt find rest:
But if thou let him go idle, he shall seek liberty.
A yoke and a collar do bow the neck:
So are tortures and torments for an evil servant.
Send him to labour, that he be not idle;
For idleness teacheth much evil.
Set him to work, as is fit for him:
If he be not obedient, put on more heavy fetters.
But be not excessive toward any;
And without discretion do nothing.
If thou have a servant, let him be unto thee as thyself,
Because thou hast bought him with a price.
If thou have a servant, entreat him as a brother:
For thou hast need of him, as of thine own soul:
If thou entreat him evil, and he run from thee,
Which way wilt thou go to seek him?

The hopes of a man void of understanding are vain and false:
And dreams give wings to fools.
Whoso regardeth dreams is like him that catcheth at a shadow,
And followeth after the wind.

The vision of dreams is the resemblance of one thing
to another,
Even as the likeness of a face to a face.
Of an unclean thing what can be cleansed?
And from that thing which is false what truth can
come?
Divinations, and soothsayings, and dreams, are vain:
And the heart fancieth, as a woman's heart in travail.
If they be not sent from the Most High in thy visita-
tion,
Set not thy heart upon them.
For dreams have deceived many,
And they have failed that put their trust in them.
The law shall be found perfect without lies:
And wisdom is perfection to a faithful mouth.
A man that hath travelled knoweth many things;
And he that hath much experience will declare wisdom.
He that hath no experience knoweth little:
But he that hath travelled is full of prudence.
When I travelled, I saw many things;
And I understand more than I can express.
I was ofttimes in danger of death:
Yet I was delivered because of these things.
The spirit of those that fear the Lord shall live;
For their hope is in Him that saveth them.
Whoso feareth the Lord shall not fear nor be afraid;
For He is his hope.
Blessed is the soul of him that feareth the Lord:
To whom doth he look? and who is his strength?
For the eyes of the Lord are upon them that love Him,
He is their mighty protection and strong stay,
A defence from heat, and a cover from the sun at noon,
A preservation from stumbling, and an help from falling.
He raiseth up the soul, and lighteneth the eyes:
He giveth health, life, and blessing.
He that sacrificeth of a thing wrongfully gotten, his
offering is ridiculous;
And the gifts of unjust men are not accepted.
The Most High is not pleased with the offerings of the
wicked;
Neither is He pacified for sin by the multitude of
sacrifices.

Whoso bringeth an offering of the goods of the poor
Doeth as one that killeth the son before his father's eyes.
The bread of the needy is their life:
He that defraudeth him thereof is a man of blood.
He that taketh away his neighbour's living slayeth him;
And he that defraudeth the labourer of his hire is a bloodshedder.
When one buildeth, and another pulleth down,
What profit have they then but labour?
When one prayeth, and another curseth,
Whose voice will the Lord hear?
He that washeth himself after the touching of a dead body,
If he touch it again, what availeth his washing?
So is it with a man that fasteth for his sins,
And goeth again, and doeth the same:
Who will hear his prayer?
Or what doth his humbling profit him?
He that keepeth the law bringeth offerings enough:
He that taketh heed to the commandment offereth a peace offering.
He that requiteth a good turn offereth fine flour;
And he that giveth alms sacrificeth praise.
To depart from wickedness is a thing pleasing to the Lord;
And to forsake unrighteousness is a propitiation.
Thou shalt not appear empty before the Lord.
For all these things are to be done because of the commandment.
The offering of the righteous maketh the altar fat,
And the sweet savour thereof is before the Most High.
The sacrifice of a just man is acceptable,
And the memorial thereof shall never be forgotten.
Give the Lord His honour with a good eye,
And diminish not the firstfruits of thine hands.
In all thy gifts shew a cheerful countenance,
And dedicate thy tithes with gladness.
Give unto the Most High according as He hath enriched thee;
And as thou hast gotten, give with a cheerful eye.
For the Lord recompenseth

And will give thee seven times as much.
Do not think to corrupt with gifts; for such He will not receive:
And trust not to unrighteous sacrifices;
For the Lord is judge, and with Him is no respect of persons.
He will not accept any person against a poor man,
But will hear the prayer of the oppressed.
He will not despise the supplication of the fatherless;
Nor the widow, when she poureth out her complaint.
Do not the tears run down the widow's cheeks?
And is not her cry against him that causeth them to fall?
He that serveth the Lord shall be accepted with favour,
And his prayer shall reach unto the clouds.
The prayer of the humble pierceth the clouds:
And till it come nigh, he will not be comforted;
And will not depart, till the Most High shall behold
To judge righteously, and execute judgment.
For the Lord will not be slack, neither will the Mighty be patient toward them,
Till He have smitten in sunder the loins of the unmerciful,
And repayed vengeance to the heathen;
Till He have taken away the multitude of the proud,
And broken the sceptre of the unrighteous;
Till He have rendered to every man according to his deeds,
And to the works of men according to their devices;
Till He have judged the cause of His people,
And made them to rejoice in His mercy.
Mercy is seasonable in the time of affliction,
As clouds of rain in the time of drought.

Have mercy upon us, O Lord God of all, and behold;
And send Thy fear upon all the nations.
Lift up Thy hand against the strange nations,
And let them see Thy power.
As Thou wast sanctified in us before them:
So be Thou magnified among them before us.
And let them know Thee, as we have known Thee,
That there is no God but only Thou, O God.

Shew new signs, and make other strange wonders:
Glorify Thy hand and Thy right arm,
That they may set forth Thy wondrous works.
Raise up indignation, and pour out wrath:
Take away the adversary, and destroy the enemy.
Make the time short, remember the covenant,
And let them declare Thy wonderful works.
Let him that escapeth be consumed by the rage of the fire;
And let them perish that oppress the people.
Smite in sunder the heads of the rulers of the heathen,
That say:—"There is none other but we."
Gather all the tribes of Jacob together,
And inherit Thou them, as from the beginning.
O Lord, have mercy upon the people that is called by Thy name,
And upon Israel, whom Thou hast named Thy firstborn.
O be merciful unto Jerusalem, Thy holy city,
The place of Thy rest.
Fill Sion with Thine unspeakable oracles,
And Thy people with Thy glory.
Give testimony unto those that Thou hast possessed from the beginning,
And raise up prophets that have been in Thy name.
Reward them that wait for Thee,
And let Thy prophets be found faithful.
O Lord, hear the prayer of Thy servants,
According to the blessing of Aaron over Thy people,
That all they which dwell upon the earth may know
That Thou art the Lord, the eternal God.
The belly devoureth all meats,
Yet is one meat better than another.
As the palate tasteth divers kinds of venison:
So doth an heart of understanding false speeches.
A froward heart causeth heaviness:
But a man of experience will recompense him.
A woman will receive any man,
Yet is one daughter better than another.
The beauty of a woman cheereth the countenance,
And a man loveth nothing better.
If there be kindness, meekness, and comfort, in her tongue,

Then is not her husband like other men.
He that getteth a wife beginneth a possession,
A help like unto himself, and a pillar of rest.
Where no hedge is, there the possession is spoiled:
And he that hath no wife will wander up and down mourning.
Who will trust a nimble thief, that skippeth from city to city?
So who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?
Every friend saith:—"I am his friend also:"
But there is a friend, which is only a friend in name.
Is it not a grief unto death,
When a companion and friend is turned to an enemy?
O wicked imagination, whence camest thou in
To cover the earth with deceit?
There is a companion, which rejoiceth in the prosperity of a friend,
But in the time of trouble will be against him.
There is a companion, which helpeth his friend for the belly,
And taketh up the buckler against the enemy.
Forget not thy friend in thy mind,
And be not unmindful of him in thy riches.
Every counsellor extolleth counsel;
But there is some that counselleth for himself.
Beware of a counsellor, and know before what need he hath;
For he will counsel for himself; lest he cast the lot upon thee,
And say unto thee:—"Thy way is good:"
And afterward he stand on the other side,
To see what shall befall thee.
Consult not with one that suspecteth thee:
And hide thy counsel from such as envy thee.
Neither consult with a woman touching her of whom she is jealous:
Neither with a coward in matters of war;
Nor with a merchant concerning exchange;
Nor with a buyer of selling;
Nor with an envious man of thankfulness;
Nor with an unmerciful man touching kindness;

Nor with the slothful for any work;
Nor with an hireling for a year of finishing work;
Nor with an idle servant of much business:
Hearken not unto these in any matter of counsel.
But be continually with a godly man,
Whom thou knowest to keep the commandments of the Lord,
Whose mind is according to thy mind,
And will sorrow with thee, if thou shalt miscarry.
And let the counsel of thine own heart stand:
For there is no man more faithful unto thee than it.
For a man's mind is sometime wont to tell him more than seven watchmen,
That sit above in an high tower.
And above all this pray to the Most High,
That He will direct thy way in truth.
Let reason go before every enterprize,
And counsel before every action.
The countenance is a sign of changing of the heart.
Four manner of things appear: good and evil, life and death:
But the tongue ruleth over them continually.
There is one that is wise and teacheth many,
And yet is unprofitable to himself.
There is one that sheweth wisdom in words, and is hated:
He shall be destitute of all food.
For grace is not given him from the Lord;
Because he is deprived of all wisdom.
Another is wise to himself;
And the fruits of understanding are commendable in his mouth.
A wise man instructeth his people;
And the fruits of his understanding fail not.
A wise man shall be filled with blessing;
And all they that see him shall count him happy.
The days of the life of man may be numbered:
But the days of Israel are innumerable.
A wise man shall inherit glory among his people,
And his name shall be perpetual.
My son, prove thy soul in thy life,
And see what is evil for it, and give not that unto it.

For all things are not profitable for all men,
Neither hath every soul pleasure in every thing.
Be not unsatiable in any dainty thing,
Nor too greedy upon meats:
For excess of meats bringeth sickness,
And surfeiting will turn into choler.
By surfeiting have many perished;
But he that taketh heed prolongeth his life.

Honour a physician with the honour due unto him for the uses which ye may have of him:
For the Lord hath created him.
For of the Most High cometh healing,
And he shall receive honour of the king.
The skill of the physician shall lift up his head:
And in the sight of great men he shall be in admiration.
The Lord hath created medicines out of the earth;
And he that is wise will not abhor them.
Was not the water made sweet with wood,
That the virtue thereof might be known?
And He hath given men skill,
That He might be honoured in His marvellous works.
With such doth He heal men,
And taketh away their pains.
Of such doth the apothecary make a confection;
And of His works there is no end;
And from Him is peace over all the earth.
My son, in thy sickness be not negligent:
But pray unto the Lord, and He will make thee whole.
Leave off from sin, and order thine hands aright,
And cleanse thy heart from all wickedness.
Give a sweet savour, and a memorial of fine flour;
And make a fat offering, as not being.
Then give place to the physician, for the Lord hath created him:
Let him not go from thee, for thou hast need of him.
There is a time when in their hands there is good success.
For they shall also pray unto the Lord,
That He would prosper that, which they give for ease and remedy to prolong life.

He that sinneth before his Maker,
Let him fall into the hand of the physician.

My son, let tears fall down over the dead,
And begin to lament, as if thou hadst suffered great harm thyself;
And then cover his body according to the custom,
And neglect not his burial.
Weep bitterly, and make great moan,
And use lamentation, as he is worthy,
And that a day or two, lest thou be evil spoken of:
And then comfort thyself for thy heaviness.
For of heaviness cometh death,
And the heaviness of the heart breaketh strength.
In affliction also sorrow remaineth:
And the life of the poor is the curse of the heart.
Take no heaviness to heart:
Drive it away, and remember the last end.
Forget it not, for there is no turning again:
Thou shalt not do him good, but hurt thyself.
Remember my judgment: for thine also shall be so;
Yesterday for me, and to-day for thee.
When the dead is at rest, let his remembrance rest;
And be comforted for him, when his spirit is departed from him.
The wisdom of a learned man cometh by opportunity of leisure:
And he that hath little business shall become wise.
How can he get wisdom that holdeth the plough,
And that glorieth in the goad,
That driveth oxen, and is occupied in their labours,
And whose talk is of bullocks?
He giveth his mind to make furrows;
And is diligent to give the kine fodder.
So every carpenter and workmaster,
That laboureth night and day;
And they that cut and grave seals, and are diligent to make great variety,
And give themselves to counterfeit imagery,
And watch to finish a work:
The smith also sitting by the anvil,
And considering the iron work,

The vapour of the fire wasteth his flesh,
And he fighteth with the heat of the furnace:
The noise of the hammer and the anvil is ever in his ears,
And his eyes look still upon the pattern of the thing that he maketh;
He setteth his mind to finish his work,
And watcheth to polish it perfectly:
So doth the potter sitting at his work,
And turning the wheel about with his feet,
Who is alway carefully set at his work,
And maketh all his work by number;
He fashioneth the clay with his arm,
And boweth down his strength before his feet;
He applieth himself to lead it over;
And he is diligent to make clean the furnace:
All these trust to their hands:
And every one is wise in his work.
Without these cannot a city be inhabited:
And they shall not dwell where they will, nor go up and down:
They shall not be sought for in public counsel,
Nor sit high in the congregation:
They shall not sit on the judges' seat,
Nor understand the sentence of judgment:
They cannot declare justice and judgment;
And they shall not be found where parables are spoken.
But they will maintain the state of the world,
And all their desire is in the work of their craft.
But he that giveth his mind to the law of the Most High,
And is occupied in the meditation thereof,
Will seek out the wisdom of all the ancient,
And be occupied in prophecies.
He will keep the sayings of the renowned men:
And where subtil parables are, he will be there also.
He will seek out the secrets of grave sentences,
And be conversant in dark parables.
He shall serve among great men, and appear before princes:
He will travel through strange countries;
For he hath tried the good and the evil among men.

He will give his heart to resort early to the Lord that made him,
And will pray before the Most High,
And will open his mouth in prayer,
And make supplication for his sins.
When the great Lord will,
He shall be filled with the spirit of understanding:
He shall pour out wise sentences,
And give thanks unto the Lord in his prayer.
He shall direct his counsel and knowledge,
And in His secrets shall he meditate.
He shall shew forth that which he hath learned,
And shall glory in the law of the covenant of the Lord.
Many shall commend his understanding;
And so long as the world endureth, it shall not be blotted out;
His memorial shall not depart away,
And his name shall live from generation to generation.
Nations shall shew forth his wisdom,
And the congregation shall declare his praise.
If he die, he shall leave a greater name than a thousand:
And if he live, he shall increase it.

Yet have I more to say, which I have thought upon;
For I am filled as the moon at the full.
Hearken unto me, ye holy children,
And bud forth as a rose growing by the brook of the field:
And give ye a sweet savour as frankincense,
And flourish as a lily,
Send forth a smell, and sing a song of praise,
Bless the Lord in all His works.
Magnify His name,
And shew forth His praise
With the songs of your lips, and with harps,
And in praising Him ye shall say after this manner:
All the works of the Lord are exceeding good,
And whatsoever He commandeth shall be accomplished in due season.
And none may say, What is this? wherefore is that?
For at time convenient they shall all be sought out:
At His commandment the waters stood as an heap,

And at the words of His mouth the receptacles of waters.
At His commandment is done whatsoever pleaseth Him;
And none can hinder, when He will save.
The works of all flesh are before Him,
And nothing can be hid from His eyes.
He seeth from everlasting to everlasting;
And there is nothing wonderful before Him.
A man need not to say:—"What is this? wherefore is that?"
For He hath made all things for their uses.
His blessing covered the dry land as a river,
And watered it as a flood.
As He hath turned the waters into saltness:
So shall the heathen inherit His wrath.
As His ways are plain unto the holy;
So are they stumblingblocks unto the wicked.
For the good are good things created from the beginning:
So evil things for sinners.
The principal things for the whole use of man's life
Are water, fire, iron, and salt,
Flour of wheat, honey, milk,
And the blood of the grape, and oil, and clothing.
All these things are for good to the godly:
So to the sinners they are turned into evil.
There be winds that are created for vengeance,
Which in their fury lay on sore strokes;
In the time of destruction they pour out their force,
And appease the wrath of Him that made them.
Fire, and hail, and famine, and death,
All these were created for vengeance;
Teeth of wild beasts, and scorpions, serpents,
And the sword, punishing the wicked to destruction.
They shall rejoice in His commandment,
And they shall be ready upon earth, when need is;
And when their time is come, they shall not transgress His word.
Therefore from the beginning I was resolved,
And thought upon these things, and have left them in writing.
All the works of the Lord are good:
And He will give every needful thing in due season.

So that a man cannot say:—"This is worse than that:"
For in time they shall all be well approved.
And therefore praise ye the Lord with the whole heart and mouth,
And bless the name of the Lord.

Great travail is created for every man,
And an heavy yoke is upon the sons of Adam,
From the day that they go out of their mother's womb,
Till the day that they return to the mother of all things.
Their imagination of things to come, and the day of death,
Trouble their thoughts, and cause fear of heart;
From him that sitteth on a throne of glory,
Unto him that is humbled in earth and ashes;
From him that weareth purple and a crown,
Unto him that is clothed with a linen frock.
Wrath, and envy, trouble, and unquietness,
Fear of death, and anger, and strife,
And in the time of rest upon his bed
His night sleep, do change his knowledge.
A little or nothing is his rest,
And afterward he is in his sleep, as in a day of keeping watch,
Troubled in the vision of his heart,
As if he were escaped out of a battle.
When all is safe, he awaketh,
And marvelleth that the fear was nothing.
Such things happen unto all flesh, both man and beast,
And that is sevenfold more upon sinners.
Death, and bloodshed, strife, and sword,
Calamities, famine, tribulation, and the scourge;
These things are created for the wicked,
And for their sakes came the flood.
All things that are of the earth shall turn to the earth again:
And that which is of the waters doth return into the sea.
All bribery and injustice shall be blotted out:
But true dealing shall endure for ever.
The goods of the unjust shall be dried up like a river,

And shall vanish with noise, like a great thunder in rain.
While he openeth his hand he shall rejoice:
So shall transgressors come to nought.
The children of the ungodly shall not bring forth many branches:
But are as unclean roots upon a hard rock.
The weed growing upon every water and bank of a river
Shall be pulled up before all grass.
Bountifulness is as a most fruitful garden,
And mercifulness endureth for ever.
To labour, and to be content with that a man hath, is a sweet life:
But he that findeth a treasure is above them both.
Children and the building of a city continue a man's name:
But a blameless wife is counted above them both.
Wine and music rejoice the heart:
But the love of wisdom is above them both.
The pipe and the psaltery make sweet melody:
But a pleasant tongue is above them both.
Thine eye desireth favour and beauty:
But more than both corn while it is green.
A friend and companion never meet amiss:
But above both is a wife with her husband.
Brethren and help are against time of trouble:
But alms shall deliver more than them both.
Gold and silver make the foot stand sure:
But counsel is esteemed above them both.
Riches and strength lift up the heart:
But the fear of the Lord is above them both:
There is no want in the fear of the Lord,
And it needeth not to seek help.
The fear of the Lord is a fruitful garden,
And covereth him above all glory.
My son, lead not a beggar's life;
For better it is to die than to beg.
The life of him that dependeth on another man's table
Is not to be counted for a life;
For he polluteth himself with other men's meat:
But a wise man well nurtured will beware thereof.

Begging is sweet in the mouth of the shameless:
But in his belly there shall burn a fire.

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions,
Unto the man that hath nothing to vex him, and that hath prosperity in all things:
Yea, unto him that is yet able to receive meat!
O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth,
That is now in the last age, and is vexed with all things,
And to him that despaireth, and hath lost patience!
Fear not the sentence of death,
Remember them that have been before thee, and that come after;
For this is the sentence of the Lord over all flesh.
And why art thou against the pleasure of the Most High?
There is no inquisition in the grave,
Whether thou have lived ten, or an hundred, or a thousand years.
The children of sinners are abominable children,
And they that are conversant in the dwelling of the ungodly.
The inheritance of sinners' children shall perish,
And their posterity shall have a perpetual reproach.
The children will complain of an ungodly father,
Because they shall be reproached for his sake.
Woe be unto you, ungodly men,
Which have forsaken the law of the Most High God!
For if ye increase, it shall be to your destruction:
And if ye be born, ye shall be born to a curse:
And if ye die, a curse shall be your portion.
All that are of the earth shall turn to earth again:
So the ungodly shall go from a curse to destruction.
The mourning of men is about their bodies:
But an ill name of sinners shall be blotted out.
Have regard to thy name;
For that shall continue with thee above a thousand great treasures of gold.
A good life hath but few days:
But a good name endureth for ever.

My children, keep discipline in peace:
For wisdom that is hid, and a treasure that is not seen,
What profit is in them both?
A man that hideth his foolishness is better
Than a man that hideth his wisdom.
Therefore shew reverence to my word:
For it is not good to retain all shamefacedness;
Neither is it altogether approved in every thing.
Be ashamed of whoredom before father and mother:
And of a lie before a prince and a mighty man;
Of an offence before a judge and ruler;
Of iniquity before a congregation and people;
Of unjust dealing before thy partner and friend;
And of theft in regard of the place where thou sojournest,
And in regard of the truth of God and His covenant;
And to lean with thine elbow at meat;
And of scorning to give and take;
And of silence before them that salute thee;
And to look upon an harlot;
And to turn away thy face from thy kinsman;
Or to take away a portion or a gift;
Or to gaze upon another man's wife;
Or to be overbusy with his maid, and come not near her bed;
Or of upbraiding speeches before friends;
And after thou hast given, upbraid not;
Or of iterating and speaking again that which thou hast heard;
And of revealing of secrets.
So shalt thou be truly shamefaced,
And find favour before all men.
Of these things be not thou ashamed,
And accept no person to sin thereby:
Of the law of the Most High, and His covenant;
And of judgment to justify the ungodly;
Of reckoning with thy partners and travellers;
Or of the gift of the heritage of friends;
Of exactness of balance and weights;
Or of getting much or little;
And of merchants' indifferent selling;
Of much correction of children;

And to make the side of an evil servant to bleed.
Sure keeping is good, where an evil wife is;
And shut up, where many hands are.
Deliver all things in number and weight;
And put all in writing that thou givest out, or receivest in.
Be not ashamed to inform the unwise and foolish,
And the extreme aged that contendeth with those that are young:
Thus shalt thou be truly learned,
And approved of all men living.
The father waketh for the daughter, when no man knoweth;
And the care for her taketh away sleep:
When she is young, lest she pass away the flower of her age;
And being married, lest she should be hated.
In her virginity, lest she should be defiled
And gotten with child in her father's house;
And having an husband, lest she should misbehave herself;
And when she is married, lest she should be barren.
Keep a sure watch over a shameless daughter,
Lest she make thee a laughingstock to thine enemies,
And a byword in the city, and a reproach among the people,
And make thee ashamed before the multitude.
Behold not every body's beauty,
And sit not in the midst of women.
For from garments cometh a moth,
And from women wickedness.
Better is the churlishness of a man than a courteous woman,
A woman which bringeth shame and reproach.

I will now remember the works of the Lord,
And declare the things that I have seen:
In the words of the Lord are His works.
The sun that giveth light looketh upon all things,
And the work thereof is full of the glory of the Lord.
The Lord hath not given power to the saints to declare all His marvellous works,

Which the Almighty Lord firmly settled,
That whatsoever is might be established for His glory.
He seeketh out the deep, and the heart,
And considereth their crafty devices:
For the Lord knoweth all that may be known,
And He beholdeth the signs of the world.
He declareth the things that are past, and for to come,
And revealeth the steps of hidden things.
No thought escapeth Him,
Neither any word is hidden from Him.
He hath garnished the excellent works of His wisdom,
And He is from everlasting to everlasting:
Unto Him may nothing be added, neither can He be diminished,
And He hath no need of any counsellor.
Oh how desirable are all His works!
And that a man may see even to a spark.
All these things live and remain for ever for all uses,
And they are all obedient.
All things are double one against another:
And He hath made nothing imperfect.
One thing establisheth the good of another:
And who shall be filled with beholding His glory?

The pride of the height, the clear firmament,
The beauty of heaven, with its glorious shew;
The sun when it appeareth, declaring at its rising
A marvellous instrument, the work of the Most High:
At noon it parcheth the country,
And who can abide the burning heat thereof?
A man blowing a furnace is in works of heat,
But the sun burneth the mountains three times more;
Breathing out fiery vapours,
And sending forth bright beams, it dimmeth the eyes.
Great is the Lord that made it;
And at His commandment it runneth hastily.
He made the moon also to serve in its season
For a declaration of times, and a sign of the world.
From the moon is the sign of feasts,
A light that decreaseth in its perfection.
The month is called after its name,
Increasing wonderfully in its changing,

Being an instrument of the armies above,
Shining in the firmament of heaven;
The beauty of heaven, the glory of the stars,
An ornament giving light in the highest places of the Lord.
At the commandment of the Holy One they will stand in their order,
And never faint in their watches.
Look upon the rainbow, and praise Him that made it;
Very beautiful it is in the brightness thereof.
It compasseth the heaven about with a glorious circle,
And the hands of the Most High have bended it.
By His commandment He maketh the snow to fall apace,
And sendeth swiftly the lightnings of His judgment.
Through this the treasures are opened:
And clouds fly forth as fowls.
By His great power He maketh the clouds firm,
And the hailstones are broken small.
At His sight the mountains are shaken,
And at His will the south wind bloweth.
The noise of the thunder maketh the earth to tremble:
So doth the northern storm and the whirlwind:
As birds flying He scattereth the snow,
And the falling down thereof is as the lighting of grasshoppers:
The eye marvelleth at the beauty of the whiteness thereof,
And the heart is astonished at the raining of it.
The hoarfrost also as salt He poureth on the earth,
And being congealed, it is as the point of sharp stakes.
When the cold north wind bloweth,
And the water is congealed into ice,
It abideth upon every gathering together of water,
And clotheth the water as with a breastplate.
It devoureth the mountains, and burneth the wilderness,
And consumeth the grass as fire.
A present remedy of all is a mist coming speedily:
A dew coming after heat refresheth.
By His counsel He appeaseth the deep,
And planteth islands therein.

They that sail on the sea tell of the danger thereof;
And when we hear it with our ears, we marvel thereat.
For therein be strange and wondrous works,
Variety of all kinds of beasts and whales created.
By Him the end of them hath prosperous success,
And by His word all things consist.
We may speak much, and yet come short:
Wherefore in sum, He is all.
How shall we be able to magnify Him?
For He is great above all His works.
The Lord is terrible and very great,
And marvellous is His power.
When ye glorify the Lord, exalt Him as much as ye can;
For even yet will He far exceed:
And when ye exalt Him, put forth all your strength,
And be not weary; for ye can never go far enough.
Who hath seen Him, that he might tell us?
And who can magnify Him as He is?
There are yet hid greater things than these be,
For we have seen but a few of His works.
For the Lord hath made all things;
And to the godly hath He given wisdom.

Let us now praise famous men,
And our fathers that begat us.
The Lord hath wrought great glory by them
Through His great power from the beginning.
Such as did bear rule in their kingdoms,
Men renowned for their power,
Giving counsel by their understanding,
And declaring prophecies:
Leaders of the people by their counsels,
And by their knowledge of learning meet for the people,
Wise and eloquent in their instructions:
Such as found out musical tunes,
And recited verses in writing:
Rich men furnished with ability,
Living peaceably in their habitations:
All these were honoured in their generations,
And were the glory of their times.
There be of them, that have left a name behind them,

That their praises might be reported.
And some there be, which have no memorial;
Who are perished, as though they had never been;
And are become as though they had never been born;
And their children after them.
But these were merciful men,
Whose righteousness hath not been forgotten.
With their seed shall continually remain a good inheritance,
And their children are within the covenant.
Their seed standeth fast,
And their children for their sakes.
Their seed shall remain for ever,
And their glory shall not be blotted out.
Their bodies are buried in peace;
But their name liveth for evermore.
The people will tell of their wisdom,
And the congregation will shew forth their praise.

Enoch pleased the Lord, and was translated,
Being an example of repentance to all generations.
Noah was found perfect and righteous;
In the time of wrath he was taken in exchange for the world;
Therefore was he left as a remnant unto the earth,
When the flood came.
An everlasting covenant was made with him,
That all flesh should perish no more by the flood.
Abraham was a great father of many people:
In glory was there none like unto him;
Who kept the law of the Most High,
And was in covenant with Him:
He established the covenant in his flesh;
And when he was proved, he was found faithful.
Therefore He assured him by an oath,
That He would bless the nations in his seed,
And that He would multiply him as the dust of the earth,
And exalt his seed as the stars,
And cause them to inherit from sea to sea,
And from the river unto the utmost part of the land.

With Isaac did He establish likewise for Abraham his father's sake,
The blessing of all men, and the covenant,
And made it rest upon the head of Jacob.
He acknowledged him in His blessing, and gave him an heritage,
And divided his portions;
Among the twelve tribes did He part them.

And He brought out of him a merciful man,
Which found favour in the sight of all flesh,
Even Moses, beloved of God and men,
Whose memorial is blessed.
He made him like to the glorious saints,
And magnified him, so that his enemies stood in fear of him.
By his words He caused the wonders to cease,
And He made him glorious in the sight of kings,
And gave him a commandment for His people,
And shewed him part of His glory.
He sanctified him in his faithfulness and meekness,
And chose him out of all men.
He made him to hear His voice,
And brought him into the dark cloud,
And gave him commandments face to face,
Even the law of life and knowledge,
That he might teach Jacob His covenants,
And Israel His judgments.

He exalted Aaron, an holy man like unto him,
Even his brother, of the tribe of Levi.
An everlasting covenant He made with him,
And gave him the priesthood among the people;
He beautified him with comely ornaments,
And clothed him with a robe of glory.
He put upon him perfect glory;
And strengthened him with rich garments,
With breeches, with a long robe, and the ephod.
And he compassed him with pomegranates,
And with many golden bells round about,
That as he went there might be a sound,
And a noise made that might be heard in the temple,

For a memorial to the children of his people;
With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer,
With a breastplate of judgment, even with Urim and Thummim;
With twisted scarlet, the work of the cunning workman,
With precious stones graven like seals, and set in gold, the work of the jeweller,
With a writing engraved for a memorial, after the number of the tribes of Israel.
He set a crown of gold upon the mitre, wherein was engraved Holiness,
An ornament of honour, a costly work,
The desires of the eyes, goodly and beautiful.
Before him there were none such,
Neither did ever any stranger put them on, but only his children and his children's children perpetually.
Their sacrifices shall be wholly consumed
Every day twice continually.
Moses consecrated him,
And anointed him with holy oil:
This was appointed unto him by an everlasting covenant,
And to his seed, so long as the heavens should remain,
That they should minister unto him, and execute the office of the priesthood,
And bless the people in his name.
He chose him out of all men living
To offer sacrifices to the Lord,
Incense, and a sweet savour, for a memorial,
To make reconciliation for his people.
He gave unto him His commandments,
And authority in the statutes of judgments,
That he should teach Jacob the testimonies,
And inform Israel in His laws.
Strangers conspired together against him,
And maligned him in the wilderness,
Even the men that were of Dathan's and Abiram's side,
And the congregation of Korah, with fury and wrath.
This the Lord saw, and it displeased Him,

And in His wrathful indignation were they consumed:
He did wonders upon them, to consume them with the fiery flame.
But He made Aaron more honourable,
And gave him an heritage,
And divided unto him the firstfruits of the increase;
Especially He prepared bread in abundance:
For they ate of the sacrifices of the Lord,
Which He gave unto him and his seed.
Howbeit in the land of the people he had no inheritance,
Neither had he any portion among the people:
For the Lord Himself is his portion and inheritance.

The third in glory is Phinehas the son of Eleazar,
Because he had zeal in the fear of the Lord,
And stood up with good courage of heart when the people were turned back,
And made reconciliation for Israel.
Therefore was there a covenant of peace made with him,
That he should be the chief of the sanctuary and of his people,
And that he and his posterity
Should have the dignity of the priesthood for ever:
According to the covenant made with David son of Jesse, of the tribe of Juda,
That the inheritance of the king should be to his posterity alone:
So the inheritance of Aaron should also be unto his seed.
God give you wisdom in your heart
To judge His people in righteousness,
That their good things be not abolished,
And that their glory may endure for ever.

Joshua the son of Nun was valiant in the wars,
And was the successor of Moses in prophecies,
Who according to his name was made great
For the saving of the elect of God,
And taking vengeance of the enemies that rose up against them,

That he might set Israel in their inheritance.
How great glory gat he, when he did lift up his hands,
And stretched out his sword against the cities!
Who before him so stood to it?
For the Lord Himself brought his enemies unto him.
Did not the sun go back by his means?
And was not one day as long as two?
He called upon the Most High Lord,
When the enemies pressed upon him on every side;
And the great Lord heard him.
And with hailstones of mighty power
He made the battle to fall violently upon the nations,
And in the going down he destroyed them that resisted,
That the nations might know all their strength,
Because he fought in the sight of the Lord,
And he followed the Mighty One.
In the time of Moses also he did a work of mercy,
He and Caleb the son of Jephunneh,
In that they withstood the congregation,
And withheld the people from sin,
And appeased the wicked murmuring.
And of six hundred thousand people on foot, they two were preserved
To bring them into the heritage,
Even unto the land that floweth with milk and honey.
The Lord gave strength also unto Caleb,
Which remained with him unto his old age:
So that he entered upon the high places of the land,
And his seed obtained it for an heritage:
That all the children of Israel might see
That it is good to follow the Lord.

And concerning the judges, every one by name,
Whose heart went not a whoring, nor departed from the Lord,
Let their memory be blessed.
Let their bones flourish out of their place,
And let the name of them that were honoured be continued upon their children.

Samuel, the prophet of the Lord, beloved of his Lord,

Established a kingdom, and anointed princes over his people.
By the law of the Lord he judged the congregation,
And the Lord had respect unto Jacob.
By his faithfulness he was found a true prophet,
And by his word he was known to be faithful in vision.
He called upon the mighty Lord,
When his enemies pressed upon him on every side,
When he offered the sucking lamb.
And the Lord thundered from heaven,
And with a great noise made His voice to be heard.
And he destroyed the rulers of the Tyrians,
And all the princes of the Philistines.
And before his long sleep
He made protestations in the sight of the Lord and His anointed,
"I have not taken any man's goods, so much as a shoe:"
And no man did accuse him.
And after his death he prophesied,
And shewed the king his end,
And lifted up his voice from the earth in prophecy,
To blot out the wickedness of the people.

And after him rose up Nathan
To prophesy in the time of David.
As is the fat taken away from the peace offering,
So was David chosen out of the children of Israel.
He played with lions as with kids,
And with bears as with lambs.
Slew he not a giant, when he was yet but young?
And did he not take away reproach from the people,
When he lifted up his hand with the stone in the sling,
And beat down the boasting of Goliath?
For he called upon the Most High Lord;
And He gave him strength in his right hand
To slay that mighty warrior,
And set up the horn of his people.
So the people honoured him with ten thousands,
And praised him in the blessings of the Lord,
In that He gave him a crown of glory.
For he destroyed the enemies on every side,

And brought to nought the Philistines his adversaries,
And brake their horn in sunder unto this day.
In all his works he praised the Holy One Most High
with words of glory;
With his whole heart he sung songs, and loved Him
that made him.
He sèt singers also before the altar,
That by their voices they might make sweet melody,
And daily sing praises in their songs.
He beautified their feasts,
And set in order the solemn times until the end,
That they might praise His holy name,
And that the temple might sound from morning.
The Lord took away his sins,
And exalted his horn for ever:
He gave him a covenant of kings,
And a throne of glory in Israel.

After him rose up a wise son,
And for his sake he dwelt at large.
Solomon reigned in a peaceable time, and was
honoured;
For God made all quiet round about him,
That he might build an house in His name,
And prepare His sanctuary for ever.
How wise wast thou in thy youth,
And, as a flood, filled with understanding!
Thy soul covered the whole earth,
And thou filledst it with dark parables.
Thy name went far unto the islands;
And for thy peace thou wast beloved.
The countries marvelled at thee for thy songs,
And proverbs, and parables, and interpretations.
By the name of the Lord God,
Which is called the Lord God of Israel,
Thou didst gather gold as tin,
And didst multiply silver as lead.
Thou didst bow thy loins unto women,
And by thy body thou wast brought into subjection.
Thou didst stain thy honour, and pollute thy seed
So that thou broughtest wrath upon thy children,
And wast grieved for thy folly.

So the kingdom was divided,
And out of Ephraim ruled a rebellious kingdom.
But the Lord will never leave off His mercy,
Neither shall any of His works perish,
Neither will He abolish the posterity of His elect,
And the seed of him that loveth Him He will not take away:
Wherefore He gave a remnant unto Jacob,
And out of him a root unto David.

Thus rested Solomon with his fathers,
And of his seed he left behind him Rehoboam,
Even the foolishness of the people, and one that had no understanding,
Who turned away the people through his counsel.
There was also Jeroboam the son of Nebat,
Who caused Israel to sin,
And shewed Ephraim the way of sin:
And their sins were multiplied exceedingly,
That they were driven out of the land.
For they sought out all wickedness,
Till the vengeance came upon them.

Then stood up Elias the prophet as fire,
And his word burned like a lamp.
He brought a sore famine upon them,
And by his zeal he diminished their number.
By the word of the Lord he shut up the heaven,
And also three times brought down fire.
O Elias, how wast thou honoured in thy wondrous deeds!
And who may glory like unto thee!
Who didst raise up a dead man from death,
And his soul from the place of the dead, by the word of the Most High:
Who broughtest kings to destruction,
And honourable men from their bed:
Who heardest the rebuke of the Lord in Sinai,
And in Horeb the judgment of vengeance:
Who anointedst kings to take revenge,
And prophets to succeed after him:
Who wast taken up in a whirlwind of fire,

And in a chariot of fiery horses:
Who wast ordained for reproofs in their times,
To pacify the wrath of the Lord's judgment, before it brake forth into fury,
And to turn the heart of the father unto the son,
And to restore the tribes of Jacob.
Blessed are they that saw thee, and slept in love;
For we shall surely live.

Elias it was, who was covered with a whirlwind:
And Eliseus was filled with his spirit:
Whilst he lived, he was not moved by the fear of any prince,
Neither could any bring him into subjection.
No word could overcome him;
And after his death his body prophesied.
He did wonders in his life,
And at his death were his works marvellous.
For all this the people repented not,
Neither departed they from their sins,
Till they were spoiled and carried out of their land,
And were scattered through all the earth:
Yet there remained a small people,
And a ruler in the house of David:
Of whom some did that which was pleasing to God,
And some multiplied sins.

Hezekiah fortified his city,
And brought in water into the midst thereof:
He digged the hard rock with iron,
And made wells for waters.
In his time Sennacherib came up,
And sent Rabshakeh, and departed,
And lifted up his hand against Sion,
And boasted proudly.
Then trembled their hearts and hands,
And they were in pain, as women in travail.
But they called upon the Lord which is merciful,
And stretched out their hands toward Him:
And immediately the Holy One heard them out of heaven,
And delivered them by the ministry of Isaiah.

He smote the host of the Assyrians,
And His angel destroyed them.
For Hezekiah had done the thing that pleased the Lord,
And was strong in the ways of David his father,
As Isaiah the prophet, who was great and faithful in his vision, had commanded him.
In his time the sun went backward,
And he lengthened the king's life.
He saw by an excellent spirit what should come to pass at the last,
And he comforted them that mourned in Sion.
He shewed what should come to pass for ever,
And secret things or ever they came.

The remembrance of Josiah is like the composition of the perfume
Made by the art of the apothecary:
It is sweet as honey in all mouths,
And as music at a banquet of wine.
He behaved himself uprightly in the conversion of the people,
And took away the abominations of iniquity.
He directed his heart unto the Lord,
And in the time of the ungodly he established the worship of God.
All, except David and Hezekiah and Josiah, were defective:
For they forsook the law of the Most High,
The kings of Juda failed.
Therefore He gave their power unto others,
And their glory to a strange nation.
They burnt the chosen city of the sanctuary,
And made the streets desolate, according to the prophecy of Jeremiah.
For they intreated him evil,
Who nevertheless was a prophet, sanctified in his mother's womb,
That he might root out, and afflict, and destroy;
And that he might build up also, and plant.
It was Ezekiel who saw the glorious vision,
Which was shewed him upon the chariot of the cherubim.

For he made mention of the enemies in storm,
And directed them that went right.
And of the twelve prophets let the memorial be blessed,
And let their bones flourish again out of their place:
For they comforted Jacob,
And delivered them by assured hope.

How shall we magnify Zerubbabel?
Even he was as a signet on the right hand:
So was Jesus the son of Josedec:
Who in their time builded the house,
And set up an holy temple to the Lord,
Which was prepared for everlasting glory.
And among the elect was Neemias, whose renown is great,
Who raised up for us the walls that were fallen,
And set up the gates and the bars,
And raised up our ruins again.

But upon the earth was no man created like Enoch;
For he was taken from the earth.
Neither was there a man born like unto Joseph,
A governor of his brethren, a stay of the people,
Whose bones were regarded of the Lord.
Shem and Seth were in great honour among men,
And so was Adam above every living thing in the creation.

It was Simon the high priest, the son of Onias,
Who in his life repaired the house again,
And in his days fortified the temple:
And by him was built from the foundation the double height,
The high fortress of the wall about the temple:
In his days the cistern to receive water, being in compass as the sea,
Was covered with plates of brass:
He took care of the temple that it should not fall,
And fortified the city against besieging:
How was he honoured in the midst of the people
In his coming out of the sanctuary!
He was as the morning star in the midst of a cloud,
And as the moon at the full:

As the sun shining upon the temple of the Most High,
And as the rainbow giving light in the bright clouds:
And as the flower of roses in the spring of the year,
As lilies by the rivers of waters,
And as the branches of the frankincense tree in the time of summer:
As fire and incense in the censer,
And as a vessel of beaten gold
Set with all manner of precious stones:
And as a fair olive tree budding forth fruit
And as a cypress tree which groweth up to the clouds.
When he put on the robe of honour,
And was clothed with the perfection of glory,
When he went up to the holy altar,
He made the garment of holiness honourable.
When he took the portions out of the priests' hands,
He himself stood by the hearth of the altar,
Compassed with his brethren round about,
He was as a young cedar in Libanus;
And as palm trees compassed they him round about.
And all the sons of Aaron in their glory,
And the oblations of the Lord in their hands, before all the congregation of Israel.
And finishing the service at the altar,
That he might adorn the offering of the Most High Almighty,
He stretched out his hand to the cup,
And poured of the blood of the grape,
He poured out at the foot of the altar
A sweetsmelling savour unto the Most High King of all.
Then shouted the sons of Aaron,
And sounded the silver trumpets,
And made a great noise to be heard,
For a remembrance before the Most High.
Then all the people together hasted,
And fell down to the earth upon their faces
To worship their Lord God Almighty, the Most High.
The singers also sang praises with their voices,
With great variety of sounds was there made sweet melody.
And the people besought the Lord, the Most High,
By prayer before Him that is merciful,

Till the solemnity of the Lord was ended,
And they had finished His service.
Then he went down, and lifted up his hands
Over the whole congregation of the children of Israel,
To give the blessing of the Lord with his lips,
And to rejoice in His name.
And they bowed themselves down to worship the second time,
That they might receive a blessing from the Most High.

Now therefore bless ye the God of all,
Which only doeth wondrous things every where,
Which exalteth our days from the womb,
And dealeth with us according to His mercy.
He grant us joyfulness of heart,
And that peace may be in our days in Israel for ever:
That He would confirm His mercy with us,
And deliver us at His time!

There be two manner of nations which my heart abhorreth,
And the third is no nation:
They that sit upon the mountain of Samaria, and they that dwell among the Philistines,
And that foolish people that dwell in Sichem.

Jesus the son of Sirach of Jerusalem hath written in this book
The instruction of understanding and knowledge,
Who out of his heart poured forth wisdom.
Blessed is he that shall be exercised in these things;
And he that layeth them up in his heart shall become wise.
For if he do them, he shall be strong to all things:
For the light of the Lord leadeth him,
Who giveth wisdom to the godly.
Blessed be the Lord for ever. Amen, Amen.

A Prayer of Jesus the son of Sirach.
I will thank Thee, O Lord and King,
And praise Thee, O God my Saviour:
I do give praise unto Thy name:
For Thou art my defender and helper,

And hast preserved my body from destruction,
And from the snare of the slanderous tongue,
From the lips that forge lies,
And hast been mine helper against mine adversaries:
And hast delivered me, according to the multitude of
Thy mercies and greatness of Thy name,
From the teeth of them that were ready to devour me,
And out of the hands of such as sought after my life,
And from the manifold afflictions which I had;
From the choking of fire on every side,
And from the midst of the fire which I kindled not;
From the depth of the belly of the grave,
From an unclean tongue, and from lying words.
By an accusation to the king from an unrighteous
tongue
My soul drew near even unto death,
My life was near to the grave beneath.
They compassed me on every side,
And there was no man to help me:
I looked for the succour of men,
But there was none.
Then thought I upon Thy mercy, O Lord,
And upon Thy acts of old,
How Thou deliverest such as wait for Thee,
And savest them out of the hands of the enemies.
Then lifted I up my supplication from the earth,
And prayed for deliverance from death.
I called upon the Lord, the Father of my Lord,
That He would not leave me in the days of my trouble,
And in the time of the proud, when there was no help.
I will praise Thy name continually,
And will sing praise with thanksgiving;
And so my prayer was heard:
For Thou savedst me from destruction,
And deliveredst me from the evil time:
Therefore will I give thanks, and praise Thee,
And bless Thy name, O Lord.

When I was yet young, or ever I went abroad,
I desired wisdom openly in my prayer.
I prayed for her before the temple,
And will seek her out even to the end.

Even from the flower till the grape was ripe hath my
heart delighted in her:
My foot went the right way,
From my youth up sought I after her.
I bowed down mine ear a little, and received her,
And gat much learning.
I profited therein,
Therefore will I ascribe the glory unto Him that giveth
me wisdom.
For I purposed to do after her,
And earnestly I followed that which is good;
So shall I not be confounded.
My soul hath wrestled with her,
And in my doings I was exact:
I stretched forth my hands to the heaven above,
And bewailed my ignorances of her.
I directed my soul unto her,
And I found her in pureness:
I have had my heart joined with her from the beginning,
Therefore shall I not be forsaken.
My heart was troubled in seeking her:
Therefore have I gotten a good possession.
The Lord hath given me a tongue for my reward,
And I will praise Him therewith.
Draw near unto me, ye unlearned,
And dwell in the house of learning.
Wherefore are ye slow, and what say ye of these things,
Seeing your souls are very thirsty?
I opened my mouth, and said,
Buy her for yourselves without money.
Put your neck under the yoke,
And let your soul receive instruction:
She is hard at hand to find.
Behold with your eyes,
How that I have had but little labour,
And have gotten unto me much rest.
Get learning with a great sum of money,
And get much gold by her.
Let your soul rejoice in His mercy,
And be not ashamed of His praise.
Work your work betimes,
And in His time He will give you your reward.

Love righteousness, ye that be judges of the earth:
Think of the Lord with a good heart,
And in simplicity of heart seek Him.
For He will be found of them that tempt Him not;
And sheweth Himself unto such as do not distrust Him.
For froward thoughts separate from God:
And His power, when it is tried, reproveth the unwise.
For into a malicious soul wisdom shall not enter;
Nor dwell in the body that is subject unto sin.
For the holy spirit of discipline will flee deceit,
And remove from thoughts that are without understanding,
And will not abide when unrighteousness cometh in.
For wisdom is a loving spirit;
And will not acquit a blasphemer of his words:
For God is witness of his reins,
And a true beholder of his heart,
And a hearer of his tongue.
For the Spirit of the Lord filleth the world:
And that which containeth all things hath knowledge of the voice.
Therefore he that speaketh unrighteous things cannot be hid:
Neither shall vengeance, when it punisheth, pass by him.
For inquisition shall be made into the counsels of the ungodly:
And the sound of his words shall come unto the Lord
For the manifestation of his wicked deeds.
For the ear of jealousy heareth all things:
And the noise of murmurings is not hid.
Therefore beware of murmuring, which is unprofitable;
And refrain your tongue from backbiting:
For there is no word so secret, that shall go for nought:
And the mouth that belieth slayeth the soul.

Seek not death in the error of your life:
And pull not upon yourselves destruction with the works of your hands.
For God made not death:
Neither hath He pleasure in the destruction of the living.
For He created all things, that they might have their being:
And the generations of the world were healthful;
And there is no poison of destruction in them,
Nor the kingdom of death upon the earth:
For righteousness is immortal:
But ungodly men with their works and words called death unto them:
For when they thought to have it their friend, they consumed to nought,
And made a covenant with it,
Because they are worthy to take part with it.

For the ungodly said, reasoning with themselves, but not aright,
"Our life is short and tedious,
And in the death of a man there is no remedy:
Neither was there any man known to have returned from the grave.
For we are born at all adventure:
And we shall be hereafter as though we had never been:
For the breath in our nostrils is as smoke,
And a little spark in the moving of our heart:
Which being extinguished, our body shall be turned into ashes,
And our spirit shall vanish as the soft air,
And our name shall be forgotten in time,
And no man shall have our works in remembrance,
And our life shall pass away as the trace of a cloud,
And shall be dispersed as a mist,
That is driven away with the beams of the sun,
And overcome with the heat thereof.
For our time is a very shadow that passeth away;
And after our end there is no returning:
For it is fast sealed, so that no man cometh again.

Come on therefore, let us enjoy the good things that
are present:
And let us speedily use the creatures like as in youth.
Let us fill ourselves with costly wine and ointments:
And let no flower of the spring pass by us:
Let us crown ourselves with rosebuds,
Before they be withered:
Let none of us go without his part of our voluptuous-
ness:
Let us leave tokens of our joyfulness in every place:
For this is our portion, and our lot is this.
Let us oppress the poor righteous man,
Let us not spare the widow,
Nor reverence the ancient gray hairs of the aged.
Let our strength be the law of justice:
For that which is feeble is found to be nothing worth.
Therefore let us lie in wait for the righteous;
Because he is not for our turn,
And he is clean contrary to our doings:
He upbraideth us with our offending the law,
And objecteth to our infamy the transgressings of our
education.
He professeth to have the knowledge of God:
And he calleth himself the child of the Lord.
He was made to reprove our thoughts.
He is grievous unto us even to behold:
For his life is not like other men's,
His ways are of another fashion.
We are esteemed of him as counterfeits:
He abstaineth from our ways as from filthiness:
He pronounceth the end of the just to be blessed,
And maketh his boast that God is his father.
Let us see if his words be true:
And let us prove what shall happen in the end of him.
For if the just man be the son of God, He will help
him,
And deliver him from the hand of his enemies.
Let us examine him with despitefulness and torture,
That we may know his meekness,
And prove his patience.
Let us condemn him with a shameful death:
For by his own saying he shall be respected."

Such things they did imagine, and were deceived:
For their own wickedness hath blinded them.
As for the mysteries of God, they knew them not:
Neither hoped they for the wages of righteousness,
Nor discerned a reward for blameless souls.
For God created man to be immortal,
And made him to be an image of His own eternity.
Nevertheless through envy of the devil came death into the world:
And they that do hold of his side do find it.
But the souls of the righteous are in the hand of God,
And there shall no torment touch them.
In the sight of the unwise they seemed to die:
And their departure is taken for misery,
And their going from us to be utter destruction:
But they are in peace.
For though they be punished in the sight of men,
Yet is their hope full of immortality.
And having been a little chastised, they shall be greatly rewarded:
For God proved them, and found them worthy for Himself.
As gold in the furnace hath He tried them,
And received them as a burnt offering.
And in the time of their visitation they shall shine,
And run to and fro like sparks among the stubble.
They shall judge the nations, and have dominion over the people,
And their Lord shall reign for ever.
They that put their trust in Him shall understand the truth:
And such as be faithful in love shall abide with Him:
For grace and mercy is to His saints,
And He hath care for His elect.

But the ungodly shall be punished according to their own imaginations,
Which have neglected the righteous, and forsaken the Lord.
For whoso despiseth wisdom and nurture, he is miserable,

And their hope is vain, their labours unfruitful and their works unprofitable:
Their wives are foolish, and their children wicked:
Their offspring is cursed.
Wherefore blessed is the barren that is undefiled,
Which hath not known the sinful bed:
She shall have fruit in the visitation of souls.
And blessed is the eunuch, which with his hands hath wrought no iniquity,
Nor imagined wicked things against God:
For unto him shall be given the special gift of faith,
And an inheritance in the temple of the Lord more acceptable than wife or children.
For glorious is the fruit of good labours:
And the root of wisdom shall never fall away
As for the children of adulterers, they shall not come to their perfection,
And the seed of an unrighteous bed shall be rooted out.
For though they live long, yet shall they be nothing regarded:
And their last age shall be without honour.
Or, if they die quickly, they have no hope,
Neither comfort in the day of trial.
For horrible is the end of the unrighteous generation.
Better it is to have no children, and to have virtue:
For the memorial thereof is immortal:
Because it is known with God, and with men.
When it is present, men take example at it;
And when it is gone, they desire it:
It weareth a crown, and triumpheth for ever,
Having gotten the victory, striving for undefiled rewards.
But the multiplying brood of the ungodly shall not thrive,
Nor take deep rooting from bastard slips,
Nor lay any fast foundation.
For though they flourish in branches for a time,
Yet standing not fast, they shall be shaken with the wind,
And through the force of winds they shall be rooted out.

The imperfect branches shall be broken off,
Their fruit unprofitable,
Not ripe to eat, yea, meet for nothing.
For children begotten of unlawful beds are witnesses of wickedness
Against their parents in their trial.
But though the righteous be prevented with death, yet shall he be in rest.
For honourable age is not that which standeth in length of time,
Nor that is measured by number of years.
But wisdom is the gray hair unto men,
And an unspotted life is old age.
He pleased God, and was beloved of Him:
So that living among sinners he was translated.
Yea, speedily was he taken away, lest that wickedness should alter his understanding,
Or deceit beguile his soul.
For the bewitching of naughtiness doth obscure things that are honest;
And the wandering of concupiscence doth undermine the simple mind.
He, being made perfect in a short time, fulfilled a long time:
For his soul pleased the Lord:
Therefore hasted he out from among the wicked.
This the people saw, and understood it not,
Neither laid they up this in their minds,
That His grace and mercy is with His saints,
And that He hath respect unto His chosen.
Thus the righteous that is dead shall condemn the ungodly which are living;
And youth that is soon perfected the many years and old age of the unrighteous.
For they shall see the end of the wise,
And shall not understand what God in His counsel hath decreed of him,
And to what end the Lord hath set him in safety.
They shall see him, and despise him;
But God shall laugh them to scorn:
And they shall hereafter be a vile carcase,
And a reproach among the dead for evermore.

For He shall rend them, and cast them down headlong,
that they shall be speechless;
And He shall shake them from the foundation;
And they shall be utterly laid waste, and be in sorrow;
And their memorial shall perish.
And when they cast up the accounts of their sins, they
shall come with fear:
And their own iniquities shall convince them to their
face.
Then shall the righteous man stand in great boldness
Before the face of such as have afflicted him,
And made no account of his labours.
When they see it, they shall be troubled with terrible
fear,
And shall be amazed at the strangeness of his salvation,
So far beyond all that they looked for.
And they repenting
And groaning for anguish of spirit shall say within
themselves,
"This was he, whom we had sometimes in derision,
And a proverb of reproach:
We fools accounted his life madness,
And his end to be without honour:
How is he numbered among the children of God,
And his lot is among the saints!
Therefore have we erred from the way of truth,
And the light of righteousness hath not shined unto us,
And the sun rose not upon us.
We wearied ourselves in the way of wickedness and
destruction:
Yea, we have gone through deserts, where there lay no
way:
But as for the way of the Lord, we have not known it.
What hath pride profited us?
Or what good hath riches with our vaunting brought
us?
All those things are passed away like a shadow,
And as a post that hasted by;
And as a ship that passeth over the waves of the water,
Which when it is gone by, the trace thereof cannot be
found,
Neither the pathway of the keel in the waves;

Or as when a bird hath flown through the air,
There is no token of her way to be found,
But the light air being beaten with the stroke of her wings,
And parted with the violent rush and motion of them, is passed through,
And therein afterwards no sign where she went is to be found;
Or like as when an arrow is shot at a mark,
It parteth the air, which immediately cometh together again,
So that a man cannot know where it went through:
Even so we in like manner, as soon as we were born, began to draw to our end,
And had no sign of virtue to shew;
But were consumed in our own wickedness.
For the hope of the ungodly is like dust that is blown away with the wind;
Like a thin froth that is driven away with the storm;
Like as the smoke which is dispersed here and there with a tempest,
And passeth away as the remembrance of a guest that tarrieth but a day.
But the righteous live for evermore;
Their reward also is with the Lord,
And the care of them is with the Most High.
Therefore shall they receive a glorious kingdom,
And a beautiful crown from the Lord's hand:
For with His right hand shall He cover them,
And with His arm shall He protect them.
He shall take to Him his jealousy for complete armour,
And make the whole creation His weapon for vengeance on His enemies.
He shall put on righteousness as a breastplate,
And true judgment instead of an helmet.
He shall take holiness for an invincible shield.
His severe wrath shall He sharpen for a sword,
And the world shall fight with Him against the unwise.
Then shall the right aiming thunderbolts go abroad;
And from the clouds, as from a well drawn bow, shall they fly to the mark.

And hailstones full of wrath shall be cast as out of a stone bow,
And the water of the sea shall rage against them,
And the floods shall cruelly drown them.
Yea, a mighty wind shall stand up against them,
And like a storm shall blow them away:
Thus iniquity shall lay waste the whole earth,
And ill dealing shall overthrow the thrones of the mighty."

Hear therefore, O ye kings, and understand;
Learn, ye that be judges of the ends of the earth.
Give ear, ye that rule the people,
And glory in the multitude of nations.
For power is given you of the Lord,
And sovereignty from the Highest,
Who shall try your works,
And search out your counsels.
Because, being ministers of His kingdom, ye have not judged aright,
Nor kept the law, nor walked after the counsel of God;
Horribly and speedily shall He come upon you:
For a sharp judgment shall be to them that be in high places.
For mercy will soon pardon the meanest:
But mighty men shall be mightily tormented.
For He which is Lord over all shall fear no man's person,
Neither shall He stand in awe of any man's greatness:
For He hath made the small and great,
And careth for all alike.
But a sore trial shall come upon the mighty.
Unto you therefore, O kings, do I speak,
That ye may learn wisdom, and not fall away.
For they that keep holiness holily shall be judged holy:
And they that have learned such things shall find what to answer.
Wherefore set your affection upon my words;
Desire them, and ye shall be instructed.

Wisdom is glorious, and never fadeth away:
Yea, she is easily seen of them that love her,

And found of such as seek her.
She preventeth them that desire her, in making herself first known unto them.
Whoso seeketh her early shall have no great travail:
For he shall find her sitting at his doors.
To think therefore upon her is perfection of wisdom:
And whoso watcheth for her shall quickly be without care.
For she goeth about seeking such as are worthy of her,
Sheweth herself favourably unto them in the ways,
And meeteth them in every thought.
For the very true beginning of her is the desire of discipline;
And the care of discipline is love;
And love is the keeping of her laws;
And the giving heed unto her laws is the assurance of incorruption;
And incorruption maketh us near unto God:
Therefore the desire of wisdom bringeth to a kingdom.
If your delight be then in thrones and sceptres, O ye kings of the people,
Honour wisdom, that ye may reign for evermore.
As for wisdom, what she is, and how she came up, I will tell you,
And will not hide mysteries from you:
But will seek her out from the beginning of her nativity,
And bring the knowledge of her into light,
And will not pass over the truth.
Neither will I go with consuming envy;
For such a man shall have no fellowship with wisdom.
But the multitude of the wise is the welfare of the world:
And a wise king is the upholding of the people.
Receive therefore instruction through my words, and it shall do you good.

I myself also am a mortal man, like to all,
And the offspring of him that was first made of the earth,
And in my mother's womb was fashioned to be flesh in the time of ten months,
Being compacted in blood, of the seed of man, and the pleasure that came with sleep.

And when I was born, I drew in the common air,
And fell upon the earth, which is of like nature,
And the first voice which I uttered was crying, as all others do.
I was nursed in swaddling clothes, and that with cares.
For there is no king that had any other beginning of birth.
For all men have one entrance into life, and the like going out.
Wherefore I prayed, and understanding was given me:
I called upon God, and the spirit of wisdom came to me.
I preferred her before sceptres and thrones,
And esteemed riches nothing in comparison of her.
Neither compared I unto her any precious stone,
Because all gold in respect of her is as a little sand,
And silver shall be counted as clay before her.
I loved her above health and beauty,
And chose to have her instead of light:
For the light that cometh from her never goeth out.
All good things together came to me with her,
And innumerable riches in her hands.
And I rejoiced in them all, because wisdom goeth before them:
And I knew not that she was the mother of them.
I learned diligently, and do communicate her liberally:
I do not hide her riches.
For she is a treasure unto men that never faileth:
Which they that use become the friends of God,
Being commended for the gifts that come from learning.

God hath granted me to speak as I would,
And to conceive as is meet for the things that are given me:
Because it is He that leadeth unto wisdom, and directeth the wise.
For in His hand are both we and our words;
All wisdom also, and knowledge of workmanship.
For He hath given me certain knowledge of the things that are,
Namely, to know how the world was made, and the operation of the elements:

The beginning, ending, and midst of the times:
The alternations of the solstices, and the change of seasons:
The circuits of years, and the positions of stars:
The natures of living creatures, and the furies of wild beasts:
The violence of winds, and the reasonings of men:
The diversities of plants, and the virtues of roots:
And all such things as are either secret or manifest, them I know.
For wisdom, which is the worker of all things, taught me.

For in her is an understanding spirit, holy,
One only, manifold,
Subtil, lively,
Clear, undefiled,
Plain, not subject to hurt,
Loving the thing that is good, quick, which cannot be letted,
Ready to do good, kind to man,
Stedfast, sure, free from care,
Having all power, overseeing all things,
And going through all spirits,
That are quick of understanding, pure, most subtil.
For wisdom is more moving than any motion:
She passeth and goeth through all things by reason of her pureness.
For she is the breath of the power of God,
And a pure influence flowing from the glory of the Almighty:
Therefore can no defiled thing fall into her.
For she is the brightness of the everlasting light,
The unspotted mirror of the power of God,
And the image of His goodness.
And being but one she can do all things;
And remaining in herself, she maketh all things new,
And from generation to generation entering into holy souls,
She maketh them friends of God, and prophets.
For God loveth none but him that dwelleth with wisdom.
For she is more beautiful than the sun,

And above all the order of stars:
Being compared with the light, she is found before it.
For after this cometh night:
But evil shall not prevail against wisdom.
But she reacheth from one end to another mightily:
And sweetly doth she order all things.

I loved her, and sought her out from my youth,
I desired to make her my spouse,
And I was a lover of her beauty.
In that she is conversant with God, she magnifieth her nobility:
Yea, the Lord of all things Himself loved her.
For she is privy to the mysteries of the knowledge of God,
And a lover of His works.
If riches be a possession to be desired in this life;
What is richer than wisdom, that worketh all things?
And if prudence work;
Who of all that are is a more cunning workman than she?
And if a man love righteousness,
Her labours are virtues:
For she teacheth temperance and prudence, justice and fortitude:
Which are such things, as men can have nothing more profitable in their life.
If a man desire much experience,
She knoweth things of old, and conjectureth what is to come:
She knoweth the subtilties of speeches, and can expound dark sentences:
She foreseeth signs and wonders, and the events of seasons and times.
Therefore I purposed to take her to me to live with me,
Knowing that she would be a counsellor of good things,
And a comfort in cares and grief.
For her sake I shall have estimation among the multitude,
And honour with the elders, though I be young.
I shall be found of a quick conceit in judgment,

And shall be admired in the sight of great men.
When I hold my tongue, they shall bide my leisure,
And when I speak, they shall give good ear unto me:
If I talk much, they shall lay their hands upon their mouth.
Moreover by the means of her I shall obtain immortality,
And leave behind me an everlasting memorial to them that come after me.
I shall set the people in order,
And the nations shall be subject unto me.
Horrible tyrants shall be afraid, when they do but hear of me;
I shall be found good among the multitude, and valiant in war.
After I am come into mine house, I will repose myself with her:
For her conversation hath no bitterness;
And to live with her hath no sorrow, but mirth and joy.
Now when I considered these things in myself,
And pondered them in my heart, how that to be allied unto wisdom is immortality;
And great pleasure it is to have her friendship;
And in the works of her hands are infinite riches;
And in the exercise of conference with her, prudence;
And in talking with her, a good report;
I went about seeking how to take her to me.
For I was a witty child, and had a good spirit.
Yea rather, being good, I came into a body undefiled.
Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me;
And that was a point of wisdom also to know whose gift she was;
I prayed unto the Lord, and besought Him,
And with my whole heart I said:

O God of my fathers, and Lord of mercy,
Who hast made all things with Thy word,
And ordained man through Thy wisdom,
That he should have dominion over the creatures which Thou hast made,

And order the world according to equity and righteousness,
And execute judgment with an upright heart:
Give me wisdom, that sitteth by Thy throne;
And reject me not from among Thy children:
For I Thy servant and son of Thine handmaid
Am a feeble person, and of a short time,
And too young for the understanding of judgment and laws.
For though a man be never so perfect among the children of men,
Yet if Thy wisdom be not with him, he shall be nothing regarded.
Thou hast chosen me to be a king of Thy people,
And a judge of Thy sons and daughters:
Thou hast commanded me to build a temple upon Thy holy mount,
And an altar in the city wherein Thou dwellest,
A resemblance of the holy tabernacle, which Thou hast prepared from the beginning.
And wisdom was with Thee: which knoweth Thy works,
And was present when Thou madest the world,
And knew what was acceptable in Thy sight,
And right in Thy commandments.
O send her out of Thy holy heavens,
And from the throne of Thy glory,
That being present she may labour with me,
That I may know what is pleasing unto Thee.
For she knoweth and understandeth all things,
And she shall lead me soberly in my doings,
And preserve me in her power.
So shall my works be acceptable,
And then shall I judge Thy people righteously,
And be worthy to sit in my father's seat.
For what man is he that can know the counsel of God?
Or who can think what the will of the Lord is?
For the thoughts of mortal men are miserable,
And our devices are but uncertain.
For the corruptible body presseth down the soul,
And the earthy tabernacle weigheth down the mind that museth upon many things.

And hardly do we guess aright at things that are upon earth,
And with labour do we find the things that are before us:
But the things that are in heaven who hath searched out?
And Thy counsel who hath known, except Thou give wisdom,
And send Thy Holy Spirit from above?
For so the ways of them which lived on the earth were reformed,
And men were taught the things that are pleasing unto Thee,
And were saved through wisdom."

She preserved the first formed father of the world, that was created alone,
And brought him out of his fall,
And gave him power to rule all things.
But when the unrighteous went away from her in his anger,
He perished also in the fury wherewith he murdered his brother.
For whose cause the earth being drowned with the flood,
Wisdom again preserved it,
And directed the course of the righteous in a piece of wood of small value.
Moreover, the nations in their wicked conspiracy being confounded,
She found out the righteous, and preserved him blameless unto God,
And kept him strong against his tender compassion toward his son.
When the ungodly perished, she delivered the righteous man,
Who fled from the fire which fell down upon the five cities.
Of whose wickedness even to this day the waste land that smoketh is a testimony,
And plants bearing fruit that never come to ripeness:
And a standing pillar of salt is a monument of an unbelieving soul.

For regarding not wisdom, they gat not only this hurt,
That they knew not the things which were good;
But also left behind them to the world a memorial of
their foolishness:
So that in the things wherein they offended they could
not so much as be hid.
But wisdom delivered from pain those that attended
upon her.
When the righteous fled from his brother's wrath, she
guided him in right paths,
Shewed him the kingdom of God, and gave him know-
ledge of holy things,
Made him rich in his travails, and multiplied the fruit
of his labours.
In the covetousness of such as oppressed him
She stood by him, and made him rich.
She defended him from his enemies,
And kept him safe from those that lay in wait,
And in a sore conflict she gave him the victory;
That he might know that godliness is stronger than
all.
When the righteous was sold, she forsook him not,
But delivered him from sin:
She went down with him into the pit,
And left him not in bonds,
Till she brought him the sceptre of the kingdom,
And power against those that oppressed him:
As for them that had accused him, she shewed them to
be liars,
And gave him perpetual glory.
She delivered the righteous people and blameless seed
from the nation that oppressed them.
She entered into the soul of the servant of the Lord,
And withstood dreadful kings in wonders and signs;
Rendered to the righteous a reward of their labours,
Guided them in a marvellous way,
And was unto them for a cover by day,
And a light of stars in the night season;
Brought them through the Red Sea,
And led them through much water:
But she drowned their enemies,
And cast them up out of the bottom of the deep.

Therefore the righteous spoiled the ungodly,
And praised Thy holy name, O Lord,
And magnified with one accord Thine hand, that fought for them.
For wisdom opened the mouth of the dumb,
And made the tongues of them that cannot speak eloquent.

She prospered their works in the hand of the holy prophet.
They went through the wilderness that was not inhabited,
And pitched tents in places where there lay no way.
They stood against their enemies, and were avenged of their adversaries.
When they were thirsty, they called upon Thee,
And water was given them out of the flinty rock,
And their thirst was quenched out of the hard stone.
For by what things their enemies were punished,
By the same they in their need were benefited.
For instead of a fountain of a perpetual running river troubled with foul blood,
For a manifest reproof of that commandment, whereby the infants were slain,
Thou gavest unto them abundance of water by a means which they hoped not for:
Declaring by that thirst then how Thou hadst punished their adversaries.
For when they were tried, albeit but in mercy chastised,
They knew how the ungodly were judged in wrath and tormented,
For these Thou didst admonish and try, as a father:
But the other, as a severe king, Thou didst condemn and punish.
Whether they were absent or present, they were vexed alike.
For a double grief came upon them,
And a groaning for the remembrance of things past.
For when they heard by their own punishments the other to be benefited,
They had some feeling of the Lord.
For whom they rejected with scorn,

When he was long before thrown out at the casting
forth of the infants, him in the end,
When they saw what came to pass, they admired.
But for the foolish devices of their wickedness,
Wherewith being deceived they worshipped serpents
void of reason, and vile beasts,
Thou didst send a multitude of unreasonable beasts upon
them for vengeance;
That they might know, that wherewithal a man sinneth,
by the same also shall he be punished.
For Thy Almighty hand,
That made the world of matter without form,
Wanted not means to send among them a multitude of
bears, or fierce lions,
Or unknown wild beasts, full of rage, newly created,
Breathing out either a fiery vapour,
Or filthy scents of scattered smoke,
Or shooting horrible sparkles out of their eyes:
Whereof not only the harm might dispatch them at
once,
But also the terrible sight utterly destroy them.
Yea, and without these might they have fallen down
with one blast,
Being persecuted of vengeance, and scattered abroad
through the breath of Thy power:
But Thou hast ordered all things in measure and number
and weight.
For Thou canst shew Thy great strength at all times
when Thou wilt;
And who may withstand the power of Thine arm?
For the whole world before Thee is as a little grain of
the balance,
Yea, as a drop of the morning dew that falleth down
upon the earth.
But Thou hast mercy upon all; for Thou canst do all
things,
And winkest at the sins of men, because they should
amend.
For Thou lovest all the things that are,
And abhorrest nothing which Thou hast made:
For never wouldest Thou have made any thing, if Thou
hadst hated it.

And how could any thing have endured, if it had not been Thy will?
Or been preserved, if not called by Thee?
But Thou sparest all: for they are Thine,
O Lord, Thou lover of souls.

For Thine incorruptible Spirit is in all things.
Therefore chastenest Thou them by little and little that offend,
And warnest them by putting them in remembrance wherein they have offended,
That leaving their wickedness they may believe on Thee, O Lord.
For it was Thy will to destroy by the hands of our fathers
Both those old inhabitants of Thy holy land,
Whom Thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;
And also those merciless murderers of children,
And devourers of man's flesh, and the feasts of blood,
With their priests out of the midst of their idolatrous crew, and the parents,
That killed with their own hands souls destitute of help:
That the land, which Thou esteemedst above all other,
Might receive a worthy colony of God's children.
Nevertheless even those Thou sparedst as men,
And didst send wasps, forerunners of Thine host,
To destroy them by little and little.
Not that Thou wast unable to bring the ungodly under the hand of the righteous in battle,
Or to destroy them at once with cruel beasts, or with one rough word:
But executing Thy judgments upon them by little and little,
Thou gavest them place of repentance,
Not being ignorant that they were a naughty generation, and that their malice was bred in them,
And that their cogitation would never be changed.
For it was a cursed seed from the beginning;
Neither didst Thou for fear of any man give them pardon for those things wherein they sinned.
For who shall say, "What hast Thou done?"

Or who shall withstand Thy judgment?
Or who shall accuse Thee for the nations that perish, whom Thou hast made?
Or who shall come to stand against Thee, to be revenged for the unrighteous men?
For neither is there any God but Thou that careth for all,
To whom Thou mightest shew that Thy judgment is not unright.
Neither shall king or tyrant be able to set his face against Thee for any whom Thou hast punished.
Forsomuch then as Thou art righteous Thyself, Thou orderest all things righteously:
Thinking it not agreeable with Thy power
To condemn him that hath not deserved to be punished.
For Thy power is the beginning of righteousness,
And because Thou art the Lord of all, it maketh Thee to be gracious unto all.
For when men will not believe that Thou art of a full power, Thou shewest Thy strength,
And among them that know it Thou makest their boldness manifest.
But Thou, mastering Thy power, judgest with equity,
And orderest us with great favour:
For Thou mayest use power when Thou wilt.
But by such works hast Thou taught Thy people
That the just man should be merciful,
And hast made Thy children to be of a good hope
That Thou givest repentance for sins.
For if Thou didst punish the enemies of Thy children,
And the condemned to death, with such deliberation,
Giving them time and place, whereby they might be delivered from their malice:
With how great circumspection didst Thou judge Thine own sons,
Unto whose fathers Thou hast sworn, and made covenants of good promises?
Therefore, whereas Thou dost chasten us,
Thou scourgest our enemies a thousand times more,
To the intent that, when we judge, we should carefully think of Thy goodness,
And when we ourselves are judged, we should look for mercy.

Wherefore, whereas men have lived dissolutely and unrighteously,
Thou hast tormented them with their own abominations.
For they went astray very far in the ways of error,
And held them for gods, which even among the beasts of their enemies were despised,
Being deceived, as children of no understanding.
Therefore unto them, as to children without the use of reason, Thou didst send a judgment to mock them.
But they that would not be reformed by that correction, wherein He dallied with them,
Shall feel a judgment worthy of God.
For, look, for what things they grudged,
When they were punished, that is, for them whom they thought to be gods;
Now being punished in them, when they saw it, they acknowledged Him to be the true God,
Whom before they denied to know;
And therefore came extreme damnation upon them.

Surely vain are all men by nature, who are ignorant of God,
And could not out of the good things that are seen know Him that is:
Neither by considering the works did they acknowledge the workmaster;
But deemed either fire, or wind, or the swift air,
Or the circle of the stars, or the violent water, or the lights of heaven,
To be the gods which govern the world.
With whose beauty if they being delighted took them to be gods;
Let them know how much better the Lord of them is:
For the first author of beauty hath created them.
But if they were astonished at their power and virtue,
Let them understand by them, how much mightier He is that made them.
For by the greatness and beauty of the created things
Proportionably the Maker of them is seen.
But yet for this they are the less to be blamed:
For they peradventure err,

Seeking God, and desirous to find Him.
For being conversant in His works they search Him diligently,
And believe their sight: because the things are beautiful that are seen.
Howbeit neither are they to be pardoned.
For if they were able to know so much,
That they could aim at the world;
How did they not sooner find out the Lord thereof?
But miserable are they, and in dead things is their hope,
Who called them gods, which are the works of men's hands,
Gold and silver, to shew art in, and resemblances of beasts,
Or a stone good for nothing, the work of an ancient hand.
Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose,
And taken off all the bark skilfully round about,
And hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;
And after spending the refuse of his work to dress his meat, hath filled himself;
And taking the very refuse among those which served to no use,
Being a crooked piece of wood, and full of knots,
Hath carved it diligently, when he had nothing else to do,
And formed it by the skill of his understanding,
And fashioned it to the image of a man;
Or made it like some vile beast,
Laying it over with vermilion, and with paint colouring it red,
And covering every spot therein;
And when he had made a convenient room for it,
Set it in a wall, and made it fast with iron:
For he provided for it that it might not fall,
Knowing that it was unable to help itself;
For it is an image, and hath need of help:
Then maketh he prayer for his goods, for his wife and children,

And is not ashamed to speak to that which hath no life.
For health he calleth upon that which is weak:
For life prayeth to that which is dead:
For aid humbly beseecheth that which hath least means to help:
And for a good journey he asketh of that which cannot set a foot forward:
And for gaining and getting, and for good success of his hands,
Asketh ability to do of him, that is most unable to do any thing.

Again, one preparing himself to sail, and about to pass through the raging waves,
Calleth upon a piece of wood more rotten than the vessel that carrieth him.
For verily desire of gain devised that,
And the workman built it by his skill.
But Thy providence, O Father, governeth it:
For Thou hast made a way in the sea,
And a safe path in the waves;
Shewing that Thou canst save from all danger:
Yea, though a man went to sea without art.
Nevertheless Thou wouldest not that the works of Thy wisdom should be idle,
And therefore do men commit their lives to a small piece of wood,
And passing the rough sea in a weak vessel are saved.
For in the old time also, when the proud giants perished,
The hope of the world governed by Thy hand escaped in a weak vessel,
And left to all ages a seed of generation.
For blessed is the wood whereby righteousness cometh.
But that which is made with hands is cursed, as well it, as he that made it:
He, because he made it; and it, because, being corruptible, it was called god.
For the ungodly and his ungodliness are both alike hateful unto God.
For that which is made shall be punished together with him that made it.

Therefore even upon the idols of the Gentiles shall there be a visitation:
Because in the creature of God they are become an abomination,
And stumblingblocks to the souls of men,
And a snare to the feet of the unwise.
For the devising of idols was the beginning of fornication,
And the invention of them the corruption of life.
For neither were they from the beginning, neither shall they be for ever.
For by the vain glory of men they entered into the world,
And therefore shall they come shortly to an end.
For a father afflicted with untimely mourning,
When he hath made an image of his child soon taken away,
Now honoured him as a god, which was then a dead man,
And delivered to those that were under him ceremonies and sacrifices.
Thus in process of time an ungodly custom grown strong was kept as a law,
And graven images were worshipped by the commandments of kings.
Whom men could not honour in presence, because they dwelt far off,
They took the counterfeit of his visage from far,
And made an express image of a king whom they honoured,
To the end that by this their forwardness they might flatter him that was absent, as if he were present.
Also the singular diligence of the artificer did help
To set forward the ignorant to more superstition.
For he, peradventure willing to please one in authority,
Forced all his skill to make the resemblance of the best fashion.
And so the multitude, allured by the grace of the work,
Took him now for a god, which a little before was but honoured as a man.
And this was an occasion to deceive the world:
For men, serving either calamity or tyranny,

Did ascribe unto stones and stocks the incommunicable Name.
Moreover this was not enough for them, that they erred in the knowledge of God;
But whereas they lived in the great war of ignorance,
Those so great plagues called they peace.
For whilst they slew their children in sacrifices, or used secret ceremonies,
Or made revellings of strange rites;
They kept neither lives nor marriages any longer undefiled:
But either one slew another traiterously, or grieved him by adultery.
So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation,
Corruption, unfaithfulness, tumults, perjury,
Disquieting of good men, forgetfulness of good turns,
Defiling of souls, changing of kind,
Disorder in marriages, adultery, and shameless uncleanness.
For the worshipping of idols not to be named
Is the beginning, the cause, and the end, of all evil.
For either they are mad when they be merry, or prophesy lies,
Or live unjustly, or else lightly forswear themselves.
For insomuch as their trust is in idols, which have no life;
Though they swear falsely, yet they look not to be hurt.
Howbeit for both causes shall they be justly punished:
Both because they thought not well of God, giving heed unto idols,
And also unjustly swore in deceit, despising holiness.
For it is not the power of them by whom they swear:
But it is the just vengeance of sinners,
That punisheth always the offence of the ungodly.

But Thou, O God, art gracious and true,
Longsuffering, and in mercy ordering all things.
For if we sin, we are Thine, knowing Thy power:
But we will not sin, knowing that we are counted Thine.
For to know Thee is perfect righteousness:

Yea, to know Thy power is the root of immortality.
For neither did the mischievous invention of men deceive us,
Nor an image spotted with divers colours,
The painter's fruitless labour;
The sight whereof enticeth fools to lust after it,
And so they desire the form of a dead image, that hath no breath.
Both they that make them, they that desire them, and they that worship them,
Are lovers of evil things, and are worthy to have such things to trust upon.
For the potter, tempering soft earth,
Fashioneth every vessel with much labour for our service;
Yea, of the same clay he maketh
Both the vessels that serve for clean uses, and likewise also all such as serve to the contrary:
But what is the use of either sort,
The potter himself is the judge.
And employing his labours lewdly, he maketh a vain god of the same clay,
Even he which a little before was made of earth himself,
And within a little while after returneth to the same, out of the which he was taken,
When his life which was lent him shall be demanded.
Notwithstanding his care is,
Not that he shall have much labour,
Nor that his life is short:
But striveth to excel goldsmiths and silversmiths,
And endeavoureth to do like the workers in brass,
And counteth it his glory to make counterfeit things.
His heart is ashes,
His hope is more vile than earth,
And his life of less value than clay:
Forasmuch as he knew not his Maker,
And Him that inspired into him an active soul,
And breathed in a living spirit.
But they counted our life a pastime,
And our time here a market for gain:
"For," say they, "we must be getting every way, though it be by evil means."

For this man, that of earthy matter maketh brittle
vessels and graven images,
Knoweth himself to offend above all others.
And all the enemies of thy people, that hold them in
subjection,
Are most foolish, and are more miserable than very
babes.
For they counted all the idols of the heathen to be
gods:
Which neither have the use of eyes to see,
Nor noses to draw breath,
Nor ears to hear,
Nor fingers of hands to handle;
And as for their feet, they are slow to go.
For man made them,
And he that borrowed his own spirit fashioned them:
But no man can make a god like unto himself.
For being mortal, he worketh a dead thing with wicked
hands:
For he himself is better than the things which he wor-
shippeth:
Whereas he lived once, but they never.
Yea, they worshipped those beasts also that are most
hateful:
For being compared together, some are worse than
others.
Neither are they beautiful, so much as to be desired in
respect of beasts:
But they went without the praise of God and His
blessing.

Therefore by the like were they punished worthily,
And by the multitude of beasts tormented.
Instead of which punishment, dealing graciously with
thine own people,
Thou preparedst for them meat of a strange taste,
Even quails to stir up their appetite:
To the end that they, desiring food,
Might for the ugly sight of the beasts sent among them
Lothe even that, which they must needs desire;
But these, suffering penury for a short space,
Might be made partakers of a strange taste.

For it was requisite, that upon them exercising tyranny
should come penury, which they could not avoid:
But to these it should only be shewed how their enemies
were tormented.
For when the horrible fierceness of beasts came upon
these,
And they perished with the stings of crooked serpents,
Thy wrath endured not for ever:
But they were troubled for a small season, that they
might be admonished,
Having a sign of salvation,
To put them in remembrance of the commandment of
Thy law.
For he that turned himself toward it was not saved by
the thing that he saw,
But by Thee, that art the Saviour of all.
And in this Thou madest thine enemies confess,
That it is Thou who deliverest from all evil:
For them the bitings of grasshoppers and flies killed,
Neither was there found any remedy for their life:
For they were worthy to be punished by such.
But Thy sons not the very teeth of venomous dragons
overcame:
For Thy mercy was ever by them, and healed them.
For they were pricked, that they should remember Thy
words;
And were quickly saved, that not falling into deep
forgetfulness,
They might be continually mindful of Thy goodness.
For it was neither herb, nor mollifying plaister, that
restored them to health:
But Thy word, O Lord, which healeth all things.
For Thou hast power of life and death:
Thou leadest to the gates of hell, and bringest up again.
A man indeed killeth through his malice:
And the spirit, when it is gone forth, returneth not;
Neither the soul received up cometh again.
But it is not possible to escape Thine hand.
For the ungodly, that denied to know Thee, were
scourged by the strength of Thine arm:
With strange rains, hails, and showers, were they
persecuted, that they could not avoid,

And through fire were they consumed.
For, which is most to be wondered at,
The fire had more force in the water, that quencheth all things:
For the world fighteth for the righteous.
For sometime the flame was mitigated,
That it might not burn up the beasts that were sent against the ungodly;
But themselves might see and perceive that they were persecuted with the judgment of God.
And at another time it burneth even in the midst of water above the power of fire,
That it might destroy the fruits of an unjust land.
Instead whereof Thou feddest Thine own people with angels' food,
And didst send them from heaven bread prepared without their labour,
Able to content every man's delight,
And agreeing to every taste.
For Thy sustenance declared Thy sweetness unto Thy children,
And serving to the appetite of the eater,
Tempered itself to every man's liking.
But snow and ice endured the fire, and melted not,
That they might know that fire burning in the hail, and sparkling in the rain,
Did destroy the fruits of the enemies.
But this again did even forget its own strength,
That the righteous might be nourished.
For the creation that serveth Thee, who art the Maker,
Increaseth its strength against the unrighteous for their punishment,
And abateth its strength for the benefit of such as put their trust in Thee.
Therefore even then was it altered into all fashions,
And was obedient to Thy grace, that nourisheth all things,
According to the desire of them that had need:
That Thy children, O Lord, whom Thou lovest, might know,
That it is not the growing of fruits that nourisheth man:

But that it is Thy word, which preserveth them that
put their trust in Thee.
For that which was not destroyed of the fire,
Being warmed with a little sunbeam, soon melted away:
That it might be known, that we must prevent the sun
to give Thee thanks,
And at the dayspring pray unto Thee.
For the hope of the unthankful shall melt away as the
winter's hoar frost,
And shall run away as unprofitable water.

For great are Thy judgments, and cannot be expressed:
Therefore unnurtured souls have erred.
For when unrighteous men thought to oppress the holy
nation;
They being shut up in their houses,
The prisoners of darkness, and fettered with the bonds
of a long night,
Lay there exiled from the eternal providence.
For while they supposed to lie hid in their secret sins,
They were scattered under a dark veil of forgetfulness,
Being horribly astonished, and troubled with strange
apparitions.
For neither might the corner that held them keep them
from fear:
But noises rushing down sounded about them,
And sad visions appeared unto them with heavy coun-
tenances.
No power of the fire might give them light:
Neither could the bright flames of the stars endure
to lighten that horrible night.
Only there appeared unto them a fire kindled of itself,
very dreadful:
For being much terrified, they thought the things which
they saw
To be worse than the sight they saw not.
As for the illusions of art magic, they were put down,
And their vaunting in wisdom was reproved with dis-
grace.
For they, that promised to drive away terrors and
troubles from a sick soul,
Were sick themselves of fear, worthy to be laughed at.

For though no terrible thing did fear them;
Yet being scared with beasts that passed by, and hissing of serpents,
They died for fear,
Denying that they saw the air, which could of no side be avoided.
For wickedness, condemned by her own witness, is very timorous,
And being pressed with conscience, always forecasteth grievous things.
For fear is nothing else but a betraying of the succours which reason offereth.
And the expectation from within, being less,
Counteth the ignorance more than the cause which bringeth the torment.
But they sleeping the same sleep that night, which was indeed intolerable,
And which came upon them out of the bottoms of the powerless grave,
Were partly vexed with monstrous apparitions,
And partly fainted, their heart failing them:
For a sudden fear, and not looked for, came upon them.
So then whosoever there fell down
Was straitly kept, shut up in a prison without iron bars.
For whether he were husbandman, or shepherd,
Or a labourer in the field,
He was overtaken, and endured that necessity, which could not be avoided:
For they were all bound with one chain of darkness.
Whether it were a whistling wind,
Or a melodious noise of birds among the spreading branches,
Or a pleasing fall of water running violently,
Or a terrible sound of stones cast down,
Or a running that could not be seen of skipping beasts,
Or a roaring voice of most savage wild beasts,
Or a rebounding echo from the hollow mountains;
These things made them to swoon for fear.
For the whole world shined with clear light,
And none were hindered in their labour:
Over them only was spread an heavy night,

An image of that darkness which should afterward receive them:
But yet were they unto themselves more grievous than the darkness.

Nevertheless Thy saints had a very great light,
And the Egyptians hearing their voice but not seeing their shape,
Because they also had not suffered the same things, counted them happy.
But for that they did not hurt them now, of whom they had been wronged before, they thanked them,
And besought them pardon for that they had been enemies.
Instead whereof Thou gavest them a burning pillar of fire,
Both to be a guide of the unknown journey,
And an harmless sun to entertain them honourably.
For well were the Egyptians worthy to be deprived of light, and imprisoned in darkness,
Who had kept Thy sons shut up,
By whom the uncorrupt light of the law was to be given unto the world.
And when they had determined to slay the babes of the saints,
One child being cast forth, and saved, to reprove them,
Thou tookest away the multitude of their children,
And destroyedst them altogether in a mighty water.
Of that night were our fathers certified afore,
That assuredly knowing unto what oaths they had given credence,
They might afterwards be of good cheer.
So of Thy people was accepted both the salvation of the righteous, and destruction of the enemies.
For wherewith Thou didst punish our adversaries,
By the same Thou didst glorify us, whom Thou hadst called.
For the righteous children of good men did sacrifice secretly,
And with one consent made a holy law,
That the saints should be like partakers of the same good and evil,

The fathers now singing out the songs of praise.
But on the other side there sounded an ill according cry of the enemies,
And a lamentable noise was carried abroad for children that were bewailed.
The master and the servant were punished after one manner;
And like as the king, so suffered the common person.
So they all together had innumerable dead
With one kind of death;
Neither were the living sufficient to bury them:
For in one moment the noblest offspring of them was destroyed.
For whereas they would not believe any thing by reason of the enchantments;
Upon the destruction of the firstborn, they acknowledged this people to be the sons of God.
For while all things were in quiet silence,
And that night was in the midst of her swift course,
Thine Almighty word leaped down from heaven out of Thy royal throne,
As a fierce man of war into the midst of a land of destruction,
And brought Thine unfeigned commandment as a sharp sword,
And standing up filled all things with death;
And it touched the heaven, but it stood upon the earth.
Then suddenly visions of horrible dreams troubled them sore,
And terrors came upon them unlooked for.
And one thrown here, and another there, half dead,
Shewed the cause of his death.
For the dreams that troubled them did foreshew this,
Lest they should perish, and not know why they were afflicted.
Yea, the tasting of death touched the righteous also,
And there was a destruction of the multitude in the wilderness:
But the wrath endured not long.
For then the blameless man made haste, and stood forth to defend them;

And bringing the shield of his proper ministry, even
prayer, and the propitiation of incense,
Set himself against the wrath, and so brought the
calamity to an end,
Declaring that he was Thy servant.
So he overcame the destroyer,
Not with strength of body, nor force of arms,
But with a word subdued he him that punished,
Alleging the oaths and covenants made with the fathers.
For when the dead were now fallen down by heaps one
upon another,
Standing between, he stayed the wrath,
And parted the way to the living.
For in the long garment was the whole world,
And in the four rows of the stones was the glory of
the fathers graven,
And Thy Majesty upon the diadem of his head.
Unto these the destroyer gave place, and was afraid of
them:
For it was enough that they only tasted of the wrath.

As for the ungodly, wrath came upon them without
mercy unto the end:
For He knew before what they would do;
How that having given them leave to depart,
And sent them hastily away,
They would repent and pursue them.
For whilst they were yet mourning
And making lamentation at the graves of the dead,
They added another foolish device,
And pursued them as fugitives, whom they had intreated
to be gone.
For the destiny, whereof they were worthy, drew them
unto this end,
And made them forget the things that had already
happened,
That they might fulfil the punishment which was want-
ing to their torments:
And that Thy people might pass a wonderful way:
But they might find a strange death.
For the whole creation in its proper kind was fashioned
again anew,

Serving the peculiar commandments that were given unto them,
That Thy children might be kept without hurt:
Then was beheld the cloud shadowing the camp;
And where water stood before, dry land appeared;
And out of the Red Sea a way without impediment;
And out of the violent stream a green field:
Wherethrough all the people went
That were defended with Thy hand,
Seeing Thy marvellous strange wonders.
For they went at large like horses,
And leaped like lambs,
Praising Thee, O Lord, who hadst delivered them.
For they were yet mindful of the things that were done while they sojourned in the strange land,
How the ground brought forth flies instead of cattle,
And how the river cast up a multitude of frogs instead of fishes.
But afterwards they saw a new generation of fowls,
When, being led with their appetite, they asked delicate meats.
For quails came up unto them from the sea for their contentment.
And punishments came upon the sinners
Not without former signs by the force of thunders:
For they suffered justly according to their own wickedness,
Insomuch as they used a more hard and hateful behaviour toward strangers.
For the men of Sodom did not receive those, whom they knew not when they came:
But these brought friends into bondage, that had well deserved of them.
And not only so, but peradventure some visitation shall be made upon those,
Because they used strangers not friendly:
But these very grievously afflicted them,
Whom they had received with feastings,
And were already made partakers of the same laws with them.
Therefore even with blindness were these stricken,
As those were at the doors of the righteous man:

When, being compassed about with horrible great darkness,
Every one sought the passage of his own doors.
For the elements were changed in themselves by a kind of harmony,
Like as in a psaltery notes change the name of the tune,
And yet are always sounds;
Which may well be perceived by the sight of the things that have been done.
For earthly things were turned into watery,
And the things, that before swam in the water, now went upon the ground.
The fire had power in the water, forgetting its own virtue:
And the water forgat its own quenching nature.
On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein;
Neither melted they the icy kind of heavenly meat, that was of nature apt to melt.
For in all things, O Lord, Thou didst magnify Thy people,
And glorify them, neither didst Thou lightly regard them:
But didst assist them in every time and place.

HOMILETIC NARRATIVES

THE BOOK OF RUTH

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited His people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law:—"Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept. And they said unto her:—"Surely we will return with thee unto thy people."

And Naomi said:—"Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should

have an husband also to-night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me."

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said:—"Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law." And Ruth said:—"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

When she saw that she was stedfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said:—"Is this Naomi?" And she said unto them:—"Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi:—"Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." And she said unto her:—"Go, my daughter." And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said

unto the reapers:—"The Lord be with you." And they answered him:—"The Lord bless thee." Then said Boaz unto his servant that was set over the reapers:—"Whose damsel is this?" And the servant that was set over the reapers answered and said:—"It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house." Then said Boaz unto Ruth:—"Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Then she fell on her face, and bowed herself to the ground, and said unto him:—"Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" And Boaz answered and said unto her:—"It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Then she said:—"Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens." And Boaz said unto her:—"At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying:—"Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and

leave them, that she may glean them, and rebuke her not."

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her:—"Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee." And she shewed her mother in law with whom she had wrought, and said:—"The man's name with whom I wrought to-day is Boaz." And Naomi said unto her daughter in law:—"Blessed be he of the Lord, who hath not left off His kindness to the living and to the dead." And Naomi said unto her:—"The man is near of kin unto us, one of our next kinsmen." And Ruth the Moabitess said:—"He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest." And Naomi said unto Ruth her daughter in law:—"It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Then Naomi her mother in law said unto her:—"My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do." And she said unto her:—"All that thou sayest unto me I will do."

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz

had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said:—"Who art thou?" And she answered:—"I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman." And he said:—"Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could know another. And he said:—"Let it not be known that a woman came into the floor." Also he said:—"Bring the vail that thou hast upon thee, and hold it." And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. And when she came to her mother in law, she said:—"Who art thou, my daughter?" And she told her all that the man had done to her. And she said:—"These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law." Then said she:—"Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said:—"Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. And he took ten men of the elders of the city,

and said :—" Sit ye down here." And they sat down. And he said unto the kinsman :—" Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's : and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it : but if thou wilt not redeem it, then tell me, that I may know : for there is none to redeem it beside thee ; and I am after thee." And he said :—" I will redeem it." Then said Boaz :—" What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." And the kinsman said :—" I cannot redeem it for myself, lest I mar mine own inheritance : redeem thou my right to thyself ; for I cannot redeem it." Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things ; a man plucked off his shoe, and gave it to his neighbour : and this was a testimony in Israel. Therefore the kinsman said unto Boaz :—" Buy it for thee." So he drew off his shoe.

And Boaz said unto the elders, and unto all the people : —" Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place : ye are witnesses this day." And all the people that were in the gate, and the elders, said :—" We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel : and do thou worthily in Ephratah, and be famous in Beth-lehem : and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman."

So Boaz took Ruth, and she was his wife : and when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi :—

" Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him." And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying: —" There is a son born to Naomi;" and they called his name Obed: he is the father of Jesse, the father of David.

Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

THE BOOK OF ESTHER

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces;) that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's com-

mandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes:—"Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small."

And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had

done, and what was decreed against her. Then said the king's servants that ministered unto him:—"Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with her portions, and the seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six

months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai:—"Why transgressest thou the king's commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus:—"There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries." And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman:—"The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every

province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. And Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to

make request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai:—"All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther:—"Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art not come to the kingdom for such a time as this?"

Then Esther bade them return Mordecai this answer:—"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her:—"What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." And Esther answered:—"If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Then the king said:—"Cause Haman

to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine:—"What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Then answered Esther, and said:—"My petition and my request is: if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover:—"Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Then said Zeresh his wife and all his friends unto him:—"Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said:—"What honour and dignity hath been

done to Mordecai for this?" Then said the king's servants that ministered unto him:—"There is nothing done for him." And the king said:—"Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him:—"Behold, Haman standeth in the court." And the king said:—"Let him come in." So Haman came in. And the king said unto him:—"What shall be done unto the man whom the king delighteth to honour?" Now Haman thought in his heart:—"To whom would the king delight to do honour more than to myself?" And Haman answered the king:—"For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."

Then the king said to Haman:—"Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him:—"Thus shall it be done unto the man whom the king delighteth to honour."

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him:—"If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." And while they were yet talking with him, came the king's chamberlains,

and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine:—"What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom." Then Esther the queen answered and said:—"If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the adversary could not have compensated for the king's damage."

Then the king Ahasuerus answered and said unto Esther the queen:—"Who is he, and where is he, that durst presume in his heart to do so?" And Esther said:—"The adversary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king:—"Will he force the queen also before me in the house?" As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king:—"Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said:—"Hang him thereon." So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring,

which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said:— "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew:—"Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil

of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha,

and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king.

And the king said unto Esther the queen:—"The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." Then said Esther:—"If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows." And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their

enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book. And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king

advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

THE REST OF THE CHAPTERS OF THE BOOK OF ESTHER

Which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

THEN Mardocheus said:—"God hath done these things. For I remember a dream which I saw concerning these matters, and nothing thereof hath failed. A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen: and the two dragons are I and Aman. And the nations were those that were assembled to destroy the name of the Jews: and my nation is this Israel, which cried to God, and were saved: for the Lord hath saved His people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles. Therefore hath He made two lots, one for the people of God, and another for all the Gentiles. And these two lots came at the hour, and time, and day of judgment, before God among all nations. So God remembered His people, and justified His inheritance. Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among His people."

In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it. In the second year of the

reign of Artaxerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream; who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court. He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream: Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land: and, behold, two great dragons came forth ready to fight, and their cry was great. And at their cry all nations were prepared to battle, that they might fight against the righteous people. And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth. And the whole righteous nation was troubled, fearing their own evils, and were ready to perish. Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water. The light and the sun rose up, and the lowly were exalted, and devoured the glorious. Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace. And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them. Then the king examined the two eunuchs, and after that they had confessed it, they were strangled. And the king made a record of these things, and Mardocheus also wrote thereof. So the king commanded Mardocheus to serve in the court, and for this he rewarded him. Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

The copy of the letters was this:—

The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and

twenty provinces. After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men. Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and stedfast fidelity, and had the honour of the second place in the kingdom, declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot go forward. Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can, that our kingdom may not be firmly established: therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year: that they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

Then Mardocheus thought upon all the works of the Lord, and made his prayer unto Him, saying,

"O Lord, Lord, the King Almighty: for the whole world is in Thy power, and if Thou hast appointed to save Israel, there is no man that can gainsay Thee: for Thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can resist Thee, which art the Lord. Thou knowest all things, and Thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman. For I could have been content with good will

for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but Thee, O God, neither will I do it in pride. And now, O Lord God and King, spare Thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been Thine from the beginning. Despise not the portion, which Thou hast delivered out of Egypt for Thine own self. Hear my prayer, and be merciful unto Thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise Thy name: and destroy not the mouths of them that praise Thee, O Lord."

All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes. Queen Esther also, being in fear of death, resorted unto the Lord: and laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair. And she prayed unto the Lord God of Israel, saying:—

"O my Lord, Thou only art our King: help me, desolate woman, which have no helper but Thee: for my danger is in mine hand. From my youth up I have heard in the tribe of my family, that Thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and Thou hast performed whatsoever Thou didst promise them. And now we have sinned before Thee: therefore hast Thou given us into the hands of our enemies, because we worshipped their gods: O Lord, Thou art righteous. Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols, that they will abolish the thing that Thou with Thy mouth hast ordained, and destroy Thine inheritance, and stop the mouth of them that praise Thee, and quench the glory of Thy house, and of Thine altar, and open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever. O Lord, give not Thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him

an example, that hath begun this against us. Remember, O Lord, make Thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power. Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him: but deliver us with Thine hand, and help me that am desolate, and which have no other help but Thee. Thou knowest all things, O Lord; Thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen. Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a filthy rag, and that I wear it not when I am private by myself, and that Thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings. Neither had Thine handmaid any joy since the day that I was brought hither to this present, but in Thee, O Lord God of Abraham. O Thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear."

And upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel. And being gloriously adorned, after she had called upon God, who is the Beholder and Saviour of all things, she took two maids with her: and upon the one she leaned, as carrying herself daintily; and the other followed, bearing up her train. And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear. Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful. Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her. Then God changed the

spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her:—"Esther, what is the matter? I am thy brother, be of good cheer: thou shalt not die, though our commandment be general: come near." And so he held up his golden sceptre, and laid it upon her neck, and embraced her, and said:—"Speak unto me." Then said she unto him:—"I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty. For wonderful art thou, lord, and thy countenance is full of grace." And as she was speaking, she fell down for faintness. Then the king was troubled, and all his servants comforted her.

The great king Artaxerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting. Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen, and endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good: and take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things, and hateth evil. Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities: beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes. Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority. And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men, both by changing our purposes, and always judging things that are evident with more equal proceeding. For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian

blood, and far distant from our goodness, and as a stranger received of us, had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king. But he, not bearing his great dignity, went about to deprive us of our kingdom and life: having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation. For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians. But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws: and that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha. For he, that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts. Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws. And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them. For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished. Ye shall therefore among your solemn feasts keep it an high day with all feasting: that both now and hereafter there may be safety to us, and the well affected Persians; but to those which do conspire against us a memorial of destruction. Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

JUDITH

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, and built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: and set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits: and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen: even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, and to those among the nations that were of Carmel, and Gilead, and the higher Galilee, and the great plain of Esdraelon, and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kadesh, and the river of Egypt, and Taphnes, and Rameses, and all the land of Goshen, until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia. But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went

they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas. Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, and became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day. So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. Then they decreed to destroy all flesh, that did not obey the commandment of his mouth. And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him:—

"Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. And

thou shalt go against all the west country, because they disobeyed my commandment. And thou shalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: so that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow: and I will lead them captives to the utmost parts of all the earth. Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment. But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest. For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them."

Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; and he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; and he ranged them, as a great army is ordered for the war. And he took camels and asses for their baggage, a very great number; and sheep and oxen and goats without number for their provision: and plenty of victual for every man of the army, and very much gold and silver out of the king's house. Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the

upper Cilicia. Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country; and destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians. Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea. And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. He compassed also all the children of Midian, and burnt up their tents, and spoiled their sheepcotes. Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword. Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyre, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

So they sent ambassadors unto him to treat of peace, saying:—"Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee. Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee." So the men came to Holofernes, and declared unto him after this manner.

Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received them with garlands, with dances, and with timbrels. Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all

tongues and tribes should call upon him as god. Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the baggage of his host.

Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: for they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation. Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: and possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped. Also Joakim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most. And the children of Israel did as Joakim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins. Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads,

and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar, and cried to the God of Israel all with one consent earnestly, that He would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at. So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty. And Joakim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, and had ashes on their mitres, and cried unto the Lord with all their power, that He would look upon all the house of Israel graciously.

Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries: wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, and he said unto them:—"Tell me now, ye sons of Canaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; and why have they determined not to come and meet me, more than all the inhabitants of the west."

Then said Achior, the captain of all the sons of Ammon:—"Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. This people are descended of the Chaldeans: and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land

of Chaldea. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan: where they dwelt, and were increased with gold and silver, and with very much cattle. But when a famine covered all the land of Canaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation. Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves. Then they cried unto their God, and He smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. And God dried the Red Sea before them, and brought them to mount Sinai, and Kadesh-Barnea, and cast forth all that dwelt in the wilderness. So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Heshbon, and passing over Jordan they possessed all the hill country. And they cast forth before them the Canaanite, the Perizzite, the Jebusite, and the Shechemite, and all the Girgashites, and they dwelt in that country many days. And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. But when they departed from the way which He appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord

defend them, and their God be for them, and we become a reproach before all the world."

And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. "For," say they, "we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle. Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army."

And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations:—"And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain. And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall:

I have spoken it, and none of my words shall be in vain."

Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord. But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city: which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done. And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel. Then the people fell down and worshipped God, and cried unto God, saying:—"O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto Thee this day." Then they comforted Achior, and praised him greatly. And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to

make war against the children of Israel. Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelon. Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour:—"Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight." Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, and viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people. Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said:—"Let our lord now hear a word, that there be not an overthrow in thine army. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains. Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: for all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. So they and their wives and their children shall be con-

sumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell. Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably."

And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel. Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them. Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders:—"God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction. Now therefore call them unto you, and deliver the whole city

for a spoil to the people of Holofernes, and to all his army. For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that He do not according as we have said this day."

Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice. Then said Ozias to them:— "Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn His mercy toward us; for He will not forsake us utterly. And if these days pass, and there come no help unto us, I will do according to your word." And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadai, the son of Israel. And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo. So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel. And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. She was also of a goodly countenance,

and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. And there was none that gave her an ill word; for she feared God greatly. Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. And they came unto her, and she said unto them:—

"Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? And now try the Lord Almighty, but ye shall never know any thing. For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know His mind, or comprehend His purpose? Nay, my brethren, provoke not the Lord our God to anger. For if He will not help us within these five days, He hath power to defend us when He will, even every day, or to destroy us before our enemies. Do not bind the counsels of the Lord our God: for God is not as man, that He may be threatened; neither is He as the son of man, that He should be wavering. Therefore let us wait for salvation of Him, and call upon Him to help us, and He will hear our voice, if it please Him. For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. But we

know none other god, therefore we trust that He will not despise us, nor any of our nation. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and He will require the profanation thereof at our mouth. And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will He turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour. Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover let us give thanks to the Lord our God, which trieth us, even as He did our fathers. Remember what things He did to Abraham, and how He tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For He hath not tried us in the fire, as He did them, for the examination of their hearts, neither hath He taken vengeance on us: but the Lord doth scourge them that come near unto Him, to admonish them."

Then said Ozias to her:—"All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more." Then said Judith unto them:—"Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. But

enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do." Then said Ozias and the princes unto her:—"Go in peace, and the Lord God be before thee, to take vengeance on our enemies." So they returned from the tent, and went to their wards.

Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said:—"O Lord God of my father Simeon, to whom Thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for Thou saidst, It shall not be so; and yet they did so: wherefore Thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among Thy dear children; which were moved with Thy zeal, and abhorred the pollution of their blood, and called upon Thee for aid: O God, O my God, hear me also a widow. For Thou hast wrought not only those things, but also the things which fell out before, and which ensued after; Thou hast thought upon the things which are now, and which are to come. Yea, what things Thou didst determine were ready at hand, and said, Lo, we are here: for all Thy ways are prepared, and Thy judgments are in Thy foreknowledge. For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that Thou art the Lord that breakest the battles: the Lord is Thy name. Throw down their strength in Thy power, and bring down their force in Thy wrath: for they have purposed to defile Thy sanctuary, and to pollute the tabernacle where Thy glorious name resteth, and to cast down with sword the horn of Thy altar. Behold their pride, and send Thy wrath

upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. For Thy power standeth not in multitude, nor Thy might in strong men: for Thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray Thee, I pray Thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear Thou my prayer: and make my speech and deceit to be their wound and stripe, who have purposed cruel things against Thy covenant, and Thy hallowed house, and against the top of Sion, and against the house of the possession of Thy children. And make every nation and tribe to acknowledge that Thou art the God of all power and might, and that there is none other that protecteth the people of Israel but Thou."

Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words, she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her. Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis. And when they saw her,

that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her:—"The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem." Then they worshipped God. And she said unto them:—"Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me." So they commanded the young men to open unto her, as she had spoken.

And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. Thus they went straight forth in the valley: and the first watch of the Assyrians met her, and took her, and asked her:—"Of what people art thou? and whence comest thou? and whither goest thou?" And she said:—"I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men." Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her:—"Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will intreat thee well." Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because

of her, and every one said to his neighbour:—"Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth." And they that lay near Holofernes went out, and all his servants, and they brought her into the tent. Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they shewed him of her; and he came out before his tent with silver lamps going before him. And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

Then said Holofernes unto her:—"Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: for none shall hurt thee, but intreat thee well, as they do the servants of king Nabuchodonosor my lord."

Then Judith said unto him:—"Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. Now as concerning the matter, which Achior

did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God. And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done: for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by His laws: and are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and He will tell me when they have committed their sins: and I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open its mouth at thee: for these things were told me according to my foreknowledge,

and they were declared unto me, and I am sent to tell thee."

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said:—"There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words." Likewise Holofernes said unto her:—"God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth."

Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said:—"I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought." Then Holofernes said unto her:—"If thy provision should fail, how should we give thee the like? for there be none with us of thy nation." Then said Judith unto him:—"As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that He hath determined." Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, and sent to Holofernes, saying:—"Let my lord now command that thine handmaid may go forth unto prayer." Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. So she came in clean, and remained in the tent, until she did eat her meat at evening.

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to

the banquet. Then said he to Bagoas the eunuch, who had charge over all that he had:—"Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn." Then went Bagoas from the presence of Holofernes, and came to her, and he said:—"Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor." Then said Judith unto him:—"Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death." So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them. Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her. Then said Holofernes unto her:—"Drink now, and be merry with us." So Judith said:—"I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born." Then she took and ate and drank before him what her maid had prepared. And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for

she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart:—"O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help Thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us." Then she came to the pillar of the bed, which was at Holofernes' head, and took down his scimitar from thence, and approached to his bed, and took hold of the hair of his head, and said:—"Strengthen me, O Lord God of Israel, this day." And she smote twice upon his neck with all her might, and she took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes' head to her maid; and she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

Then said Judith afar off to the watchmen at the gate:—"Open, open now the gate: God, even our God, is with us, to shew His power yet in Jerusalem, and His forces against the enemy, as He hath even done this day." Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them. Then she said to them with a loud voice:—"Praise, praise God, praise God, I say, for He hath not taken away His mercy from the house of Israel, but hath destroyed our enemies by mine hands this night." So she took the head out of the bag, and shewed it, and said unto them:—"Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten

him by the hand of a woman. As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me." Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord:—"Blessed be Thou, O our God, which hast this day brought to nought the enemies of Thy people." Then said Ozias unto her:—"O daughter, blessed art thou of the Most High God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God." And all the people said:—"So be it, so be it."

Then said Judith unto them:—"Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls. And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. Then they shall take their armour, and shall go into their camp, and rouse up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go. But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death."

Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell

down on his face, and his spirit failed. But when they had recovered him, he fell at Judith's feet, and reverenced her, and said:—"Blessed art thou in every tent of Juda, and in all nations, which hearing thy name shall be astonished. Now therefore tell me all the things that thou hast done in these days." Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth unto that hour she spake unto them. And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city. And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ascents of the mountain. But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers. So they came to Holofernes' tent, and said to him that had the charge of all his things:—"Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed." Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith. But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments. After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried:—"These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head." When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

And when they that were in the tents heard, they were astonished at the thing that was done. And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them. Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them. Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Gilead, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof. And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

Then Joakim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her. And when they came unto her, they blessed her with one accord, and said unto her:—"Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation: thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore." And all the people said:—"So be it." And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on

her mule; and made ready her carts, and laid them thereon.

Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her. And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths. Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise. And Judith said,

Begin unto my God with timbrels,
Sing unto my Lord with cymbals:
Tune unto Him a new psalm:
Exalt Him, and call upon His name.
For God breaketh the battles:
For among the camps in the midst of the people
He hath delivered me out of the hands of them that persecuted me.
Assur came out of the mountains from the north,
He came with ten thousands of his army,
The multitude whereof stopped the torrents,
And their horsemen have covered the hills.
He bragged that he would burn up my borders,
And kill my young men with the sword,
And dash the sucking children against the ground,
And make mine infants as a prey,
And my virgins as a spoil.
But the Almighty Lord hath disappointed them by the hand of a woman.
For the mighty one did not fall by the young men,
Neither did the sons of the Titans smite him,
Nor high giants set upon him:
But Judith the daughter of Merari weakened him
With the beauty of her countenance.
For she put off the garment of her widowhood

For the exaltation of those that were oppressed
in Israel,
And anointed her face with ointment,
And bound her hair in a tire,
And took a linen garment to deceive him.
Her sandals ravished his eyes,
Her beauty took his mind prisoner,
And the scimitar passed through his neck.
The Persians quaked at her boldness,
And the Medes were daunted at her hardiness.
Then my afflicted shouted for joy,
And my weak ones cried aloud;
But they were astonished:
These lifted up their voices, but they were over-
thrown.
The sons of the damsels have pierced them
through,
And wounded them as fugitives' children:
They perished by the battle of the Lord.
I will sing unto the Lord a new song:
O Lord, Thou art great and glorious,
Wonderful in strength, and invincible.
Let all creatures serve Thee:
For Thou spakest, and they were made,
Thou didst send forth Thy spirit, and it created
them,
And there is none that can resist Thy voice.
For the mountains shall be moved from their
foundations with the waters,
The rocks shall melt as wax at Thy presence:
Yet Thou art merciful to them that fear Thee.
For all sacrifice is too little for a sweet savour
unto Thee,
And all the fat is not sufficient for Thy burnt
offering:
But he that feareth the Lord is great at all times.
Woe to the nations that rise up against my
kindred!
The Lord Almighty will take vengeance of them
in the day of judgment,
In putting fire and worms in their flesh;
And they shall feel them, and weep for ever.

Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts. Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord. So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them. After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people. But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

TOBIT

THE book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Naphtali; who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of Kadesh Naphtali in Galilee above Aser.

I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. And when I was in mine own country, in the land of Israel, being but young, all the tribe of Naphtali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the Most High was consecrated and built for all ages. Now all the tribes which together revolted, and the house of my father Naphtali, sacrificed unto the heifer Baal. But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: and the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father. Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. But I kept myself from eating; because I remembered God with all my heart. And the Most High gave me grace and favour before Enemessar, so that I was his purveyor. And I went

into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

Now when Enemessar was dead, Sennacherib his son reigned in his stead; and in his time the highways were troubled, that I could not go into Media. And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, and my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king. And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias. And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son. And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat. And when I saw abundance of meat, I said to my son:—"Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee." But he came again, and said:—"Father, one of our nation is strangled, and is cast out in the marketplace." Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

Then I returned, and washed myself, and ate my meat in heaviness, remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. But my neighbours mocked me, and said:—"This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again." The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered: and I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

And my wife Anna did take women's works to do. And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid. And when it was in my house, and began to cry, I said unto her:—"From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen." But she replied upon me:—"It was given for a gift more than the wages." Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me:—"Where are thine alms and thy righteous deeds? behold, thou and all thy works are known."

Then I being grieved did weep, and in my sorrow prayed, saying:—"O Lord, Thou art just, and all Thy works and all Thy ways are mercy and truth, and Thou judgest truly and justly for ever. Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before Thee: for they obeyed not Thy commandments: wherefore Thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed. And now Thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept Thy commandments, neither have walked in

truth before Thee. Now therefore deal with me as seemeth best unto Thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not Thy face away from me."

It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids; because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. "Dost thou not know," said they, "that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them. Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter." When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said:—"I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave." Then she prayed toward the window, and said:—"Blessed art Thou, O Lord my God, and Thine holy and glorious name is blessed and honourable for ever: let all Thy works praise Thee for ever. And now, O Lord, I set mine eyes and my face toward Thee, and say, Take me out of the earth, that I may hear no more the reproach. Thou knowest, Lord, that I am pure from all sin with man, and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not Thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach."

So the prayers of them both were heard before the majesty of the great God. And Raphael was sent to

heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

In that day Tobit remembered the money which he had committed to Gabael in Rages of Media, and said with himself:—"I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?"

And when he had called him, he said:—"My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave. My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress His commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: for thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift unto all that give it in the sight of the Most High. Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land. Now therefore, my son, love thy

brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine. Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, He will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation. Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey. Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms. Pour out thy bread on the burial of the just, but give nothing to the wicked. Ask counsel of all that are wise, and despise not any counsel that is profitable. Bless the Lord thy God alway, and desire of Him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord Himself giveth all good things, and He humbleth whom He will, as He will; now therefore, my son, remember my commandments, neither let them be put out of thy mind. And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media. And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in His sight."

Tobias then answered and said:—"Father, I will do all things which thou hast commanded me: but how can I receive the money, seeing I know him not?" Then he gave him the handwriting, and said unto him:—"Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money." Therefore when he went to seek a man, he found Raphael that was an angel. But he knew not; and he said unto him:—"Canst thou go with me to Rages? and knowest thou those places well?" To whom the angel said:—"I will go with thee, and I know the way well: for I have lodged with our brother Gabael." Then Tobias said unto him:—"Tarry for

me, till I tell my father." Then he said unto him:—"Go, and tarry not." So he went in and said to his father:—"Behold, I have found one which will go with me." Then he said:—"Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee."

So he called him, and he came in, and they saluted one another. Then Tobit said unto him:—"Brother, shew me of what tribe and family thou art." To whom he said:—"Dost thou seek for a tribe or family, or an hired man to go with thy son?" Then Tobit said unto him:—"I would know, brother, thy kindred and name." Then he said:—"I am Azarias, the son of Ananias the great, and of thy brethren." Then Tobit said:—"Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. But tell me, what wages shall I give thee? Wilt thou a drachm a day, and things necessary, as to mine own son? Yea, moreover, if ye return safe, I will add something to thy wages." So they were well pleased. Then said he to Tobias:—"Prepare thyself for the journey, and God send you a good journey." And when his son had prepared all things for the journey, his father said:—"Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company." So they went forth both, and the young man's dog with them.

But Anna his mother wept, and said to Tobit:—"Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? Be not greedy to add money to money: but let it be as refuse in respect of our child. For that which the Lord hath given us to live with doth suffice us." Then said Tobit to her:—"Take no care, my sister; he shall return in safety, and thine eyes shall see him. For the good angel will keep him company, and his journey shall be prosperous,

and he shall return safe." Then she made an end of weeping.

And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. Then the angel said unto him :—" Take the fish." And the young man laid hold of the fish, and drew it to land. To whom the angel said :—" Open the fish, and take the heart and the liver and the gall, and put them up safely." So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane. Then the young man said to the angel :—" Brother Azarias, to what use is the heart and the liver and the gall of the fish?" And he said unto him :—" Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed."

And when they were come near to Rages, the angel said to the young man :—" Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. For to thee doth the right of her appertain, seeing thou only art of her kindred. And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other." Then the young man answered the angel :—" I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the others before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring

my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them." Then the angel said unto him:—"Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: and the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children." Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. Then said Raguel to Edna his wife:—"How like is this young man to Tobit my cousin!" And Raguel asked them:—"From whence are ye, brethren?" To whom they said:—"We are of the sons of Naphtali, which are captives in Nineve." Then he said to them:—"Do ye know Tobit our kinsman?" And they said:—"We know him." Then said he:—"Is he in good health?" And they said:—"He is both alive, and in good health:" and Tobias said:—"He is my father." Then Raguel leaped up, and kissed him, and wept, and blessed him, and said unto him:—"Thou art the son of an honest and good man." But when he had heard that Tobit was blind, he was sorrowful, and wept. And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table.

Then said Tobias to Raphael:—"Brother Azarias,

speak of those things of which thou didst talk in the way, and let this business be dispatched." So he communicated the matter with Raguel: and Raguel said to Tobias:—"Eat and drink, and make merry: for it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry." But Tobias said:—"I will eat nothing here, till we agree and swear one to another." Raguel said:—"Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things." Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying:—"Behold, take her after the law of Moses, and lead her away to thy father." And he blessed them; and called Edna his wife, and took paper, and did write an instrument, and sealed it. Then they began to eat.

After Raguel called his wife Edna, and said unto her:—"Sister, prepare another chamber, and bring her in thither." Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her:—"Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter."

And when they had supped, they brought Tobias in unto her. And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him. And after that they were both shut in together, Tobias rose out of the bed, and said:—"Sister, arise, and let us pray that God would have pity on us." Then began Tobias to say:—"Blessed art Thou, O God of our fathers, and blessed is Thy holy and glorious name for ever; let the heavens bless Thee, and all Thy creatures. Thou madest Adam, and gavest him Eve his wife for an helper and stay:

of them came mankind: Thou hast said, It is not good that man should be alone; let Us make unto him an aid like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain that we may become aged together." And she said with him:—"Amen." So they slept both that night.

And Raguel arose, and went and made a grave, saying:—"I fear lest he also be dead." But when Raguel was come into his house, he said unto his wife Edna:—"Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it." So the maid opened the door, and went in, and found them both asleep, and came forth, and told them that he was alive. Then Raguel praised God, and said:—"O God, Thou art worthy to be praised with all pure and holy praise; therefore let Thy saints praise Thee with all Thy creatures; and let all Thine angels and Thine elect praise Thee for ever. Thou art to be praised, for Thou hast made me joyful; and that is not come to me which I suspected; but Thou hast dealt with us according to Thy great mercy. Thou art to be praised, because Thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy." Then Raguel bade his servants to fill the grave. And he kept the wedding feast fourteen days. For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; and then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

Then Tobias called Raphael, and said unto him:—"Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding. For Raguel hath sworn that I shall not depart. But my father counteth the days; and if I tarry long, he will be very sorry." So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

Now Tobit his father counted every day: and when the days of the journey were expired, and they came not, then Tobit said:—"Are they detained? or is Gabael dead, and there is no man to give him the money?" Therefore he was very sorry. Then his wife said unto him:—"My son is dead, seeing he stayeth long;" and she began to bewail him, and said:—"Now I care for nothing, my son, since I have let thee go, the light of mine eyes." To whom Tobit said:—"Hold thy peace, take no care, for he is safe." But she said:—"Hold thy peace, and deceive me not; my son is dead." And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there.

Then Tobias said to Raguel:—"Let me go, for my father and my mother look no more to see me." But his father in law said unto him:—"Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee." But Tobias said:—"No; but let me go to my father." Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: and he blessed them, and sent them away, saying:—"The God of heaven give you a prosperous journey, my children." And he said to his daughter:—"Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee." And he kissed her. Edna also said to Tobias:—"The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not intreat her evil."

After these things Tobias went his way, praising God that He had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve. Then Raphael said to Tobias:—"Thou knowest, brother, how thou didst leave thy father: let us haste before thy wife, and prepare the

house. And take in thine hand the gall of the fish." So they went their way, and the dog went after them. Now Anna sat looking about toward the way for her son. And when she espied him coming, she said to his father:—"Behold, thy son cometh, and the man that went with him." Then said Raphael:—"I know, Tobias, that thy father will open his eyes. Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee."

Then Anna ran forth, and fell upon the neck of her son, and said unto him:—"Seeing I have seen thee, my son, from henceforth I am content to die." And they wept both. Tobit also went forth toward the door, and stumbled: but his son ran unto him, and took hold of his father: and he strake of the gall on his father's eyes, saying:—"Be of good hope, my father." And when his eyes began to smart, he rubbed them; and the whiteness scaled away from the corners of his eyes: and when he saw his son, he fell upon his neck. And he wept, and said:—"Blessed art Thou, O God, and blessed is Thy name for ever; and blessed are all Thine holy angels: for Thou hast scourged, and hast taken pity on me; for, behold, I see my son Tobias." And his son went in rejoicing, and told his father the great things that had happened to him in Media.

Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight. But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying:—"Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother." And there was joy among all his brethren which were at Nineve. And Achiacharus, and Nasbas his brother's son, came: and Tobias' wedding was kept seven days with great joy.

Then Tobit called his son Tobias, and said unto him:—"My son, see that the man have his wages, which went with thee, and thou must give him more." And Tobias said unto him:—"O father, it is no harm to me

to give him half of those things which I have brought: for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee." Then the old man said:—"It is due unto him." So he called the angel, and he said unto him:—"Take half of all that ye have brought, and go away in safety." Then he took them both apart, and said unto them:—

"Bless God, praise Him, and magnify Him, and praise Him for the things which He hath done unto you in the sight of all that live. It is good to praise God, and exalt His name, and honourably to shew forth the works of God; therefore be not slack to praise Him. It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you. Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: but they that sin are enemies to their own life. Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God. Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. And now God hath sent me to heal thee and Sara thy daughter in law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One."

Then they were both troubled, and fell upon their faces: for they feared. But he said unto them:—"Fear not, for it shall go well with you; praise God therefore. For not of any favour of mine, but by the will of our God I came; wherefore praise Him for ever. All these days I did appear unto you; but I did neither eat nor drink,

but ye did see a vision. Now therefore give God thanks: for I go up to Him that sent me; but write all things which are done in a book." And when they arose, they saw him no more. Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Then Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever,
And blessed be His kingdom.
For He doth scourge, and hath mercy:
He leadeth down to hell, and bringeth up again:
Neither is there any that can avoid His hand.
Confess Him before the Gentiles, ye children of Israel:
For He hath scattered us among them.
There declare His greatness,
And extol Him before all the living:
For He is our Lord,
And He is the God our Father for ever.
And He will scourge us for our iniquities, and will have mercy again,
And will gather us out of all nations, among whom He hath scattered us.
If ye turn to Him with your whole heart, and with your whole mind,
And deal uprightly before Him,
Then will He turn unto you,
And will not hide His face from you.
Therefore see what He will do with you,
And confess Him with your whole mouth,
And praise the Lord of might,
And extol the everlasting King.
In the land of my captivity do I praise Him,
And declare His might and majesty to a sinful nation.
O ye sinners, turn and do justice before Him:
Who can tell if He will accept you, and have mercy on you?
I will extol my God,
And my soul shall praise the King of heaven,
And shall rejoice in His greatness.
Let all men speak,

And let all praise Him for His righteousness.
O Jerusalem, the holy city,
He will scourge thee for thy children's works,
And will have mercy again on the sons of the righteous.
Give praise to the Lord, for He is good:
And praise the everlasting King,
That His tabernacle may be builded in thee again with joy,
And let Him make joyful there in thee those that are captives,
And love in thee for ever those that are miserable.
Many nations shall come from far to the name of the Lord God
With gifts in their hands, even gifts to the King of heaven;
All generations shall praise Thee
With great joy.
Cursed are all they which hate Thee,
And blessed shall all be which love Thee for ever.
Rejoice and be glad for the children of the just:
For they shall be gathered together,
And shall bless the Lord of the just.
O blessed are they which love Thee,
They shall rejoice in Thy peace:
Blessed are they which have been sorrowful for all Thy scourges;
For they shall rejoice for Thee,
When they have seen all Thy glory,
And shall be glad for ever.
Let my soul bless God the great King.
For Jerusalem shall be built up with sapphires, and emeralds, and precious stones:
Thy walls and towers and battlements with pure gold.
And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.
And all her streets shall say, Alleluia; and give praise,
Saying, Blessed be God, which hath extolled her for ever.

So Tobit made an end of praising God. And he was

eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised Him. And when he was very aged, he called his son, and the six sons of his son, and said to him:—"My son, take thy children; for, behold, I am aged, and am ready to depart out of this life. Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; and that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof. And all nations shall turn, and fear the Lord God truly, and shall bury their idols. So shall all nations praise the Lord, and His people shall confess God, and the Lord shall exalt His people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren. And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass. But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee. And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished. Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver."

When he had said these things, he gave up the ghost

in the bed, being an hundred and eight and fifty years old; and he buried him honourably. And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. And he died at Ecbatane in Media, being an hundred and seven and twenty years old. But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

APOCALYPTIC LITERATURE

THE BOOK OF DANIEL

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel:—"I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." Then said Daniel to Melzar, whom the prince of the eunuchs had

set over Daniel, Hananiah, Mishael, and Azariah:—"Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them:—"I have dreamed a dream, and my spirit was troubled to know the dream." Then spake the Chaldeans to the king in Syriac:—"O king, live for ever: tell thy servants the dream, and we will shew the interpretation." The king answered and said to the Chaldeans:—"The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof,

ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof." They answered again and said:—"Let the king tell his servants the dream, and we will shew the interpretation of it." The king answered and said:—"I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

The Chaldeans answered before the king, and said:—"There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh." For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain:—"Why is the decree so hasty from the king?" Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said:—"Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom

unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter." Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him:—"Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him:—"I have found a man of the captives of Judah, that will make known unto the king the interpretation." The king answered and said to Daniel, whose name was Belteshazzar:—"Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered in the presence of the king, and said:—"The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron,

the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king

answered unto Daniel, and said:—"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud:—"To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar:—"O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear

the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them:—"Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?" Shadrach, Meshach, and Abed-nego, answered and said to the king:—"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's command-

ment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors:—"Did not we cast three men bound into the midst of the fire?" They answered and said unto the king:—"True, O king." He answered and said:—"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said:—"Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said:—"Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting

kingdom, and His dominion is from generation to generation.

Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches: nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know

that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said:—"Belteshazzar, let not the dream, or the interpretation thereof, trouble thee." Belteshazzar answered and said:—"My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and

break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the palace of the kingdom of Babylon. The king spake, and said:— "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" While the word was in the king's mouth, there fell a voice from heaven, saying:—"O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring

the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon:—"Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said:—"O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought in before the king. And the king spake and said unto Daniel:—"Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king:—"Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not,

nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men:—"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Then these presidents and princes assembled together to the king, and said thus unto him:—"King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Per-

sians, which altereth not." Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree:—"Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said:—"The thing is true, according to the law of the Medes and Persians, which altereth not." Then answered they and said before the king:—"That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king:—"Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel:—"Thy God whom thou servest continually, He will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel:—"O Daniel,

servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then said Daniel unto the king:—"O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth:—"Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it:

and they said thus unto it:—"Arise, devour much flesh." After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out

of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said:—"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter." As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I

was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake:—"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" And he said unto me:—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

And it came to pass, when I, even I Daniel, had seen

the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said:—"Gabriel, make this man to understand the vision." So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me:—"Understand, O son of man: for at the time of the end shall be the vision." Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said:—"Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto

the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said;

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He doeth: for we obeyed not His voice.

And now, O Lord our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we

have sinned, we have done wickedly. O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said:—"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince

that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me:—"O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent." And when he had spoken this word unto me, I stood trembling. Then said he unto me:—"Fear not, Daniel: for from the first day that thou didst set thine heart to

understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me:—"O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me."

Then there came again and touched me one like the appearance of a man, and he strengthened me, and said:—"O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong." And when he had spoken unto me, I was strengthened, and said:—"Let my lord speak; for thou hast strengthened me." Then said he:—"Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

"And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be

plucked up, even for others beside those. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall

stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

"And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and

come toward the south; but it shall not be as the former, or as the latter.

"For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even

Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river:—"How long shall it be to the end of these wonders?" And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I:—"O my Lord, what shall be the end of these things?" And he said:—"Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made

white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

ADDITIONS TO DANIEL

THE SONG OF THE THREE HOLY CHILDREN

Which followeth in the third Chapter of DANIEL after this place,—*fell down bound into the midst of the burning fiery furnace.*—Verse 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—verse 24.

And they walked in the midst of the fire, praising God, and blessing the Lord. Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said:—"Blessed art Thou, O Lord God of our fathers: Thy name is worthy to be praised and glorified for evermore: for Thou art righteous in all the things that Thou hast done to us: yea, true are all Thy works, Thy ways are right, and all Thy judgments truth. In all the things that Thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, Thou hast executed true judgment: for according to truth and judgment didst Thou bring all these things upon us because of our sins. For we have sinned and committed iniquity, departing from Thee. In all things have we trespassed, and not obeyed Thy commandments, nor kept them, neither done as Thou hast commanded us, that it might go well with us. Wherefore all that Thou hast brought upon us, and every thing that Thou hast done to us, Thou hast done in true judgment. And Thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a shame and reproach to Thy servants, and to them that worship Thee. Yet deliver us not up wholly, for Thy name's sake, neither disannul Thou Thy covenant: and cause not Thy mercy to depart from us, for Thy beloved Abraham's sake, for Thy servant Isaac's

sake, and for Thy holy Israel's sake; to whom Thou hast spoken and promised, that Thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

"For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before Thee, and to find mercy. Nevertheless in a contrite heart and an humble spirit let us be accepted. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in Thy sight this day, and grant that we may wholly go after Thee: for they shall not be confounded that put their trust in Thee. And now we follow Thee with all our heart, we fear Thee, and seek Thy face. Put us not to shame: but deal with us after Thy lovingkindness, and according to the multitude of Thy mercies. Deliver us also according to Thy marvellous works, and give glory to Thy name, O Lord: and let all them that do Thy servants hurt be ashamed; and let them be confounded in all their power and might, and let their strength be broken; and let them know that Thou art Lord, the only God, and glorious over the whole world."

And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood; so that the flame streamed forth above the furnace forty and nine cubits. And it passed through, and burned those Chaldeans it found about the furnace. But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

Blessed art Thou, O Lord God of our fathers:
And to be praised and exalted above all for ever.
And blessed is Thy glorious and holy name:
And to be praised and exalted above all for ever.

Blessed art Thou in the temple of Thine holy glory:
And to be praised and glorified above all for ever.
Blessed art Thou that beholdest the depths, and sittest upon the cherubim:
And to be praised and exalted above all for ever.
Blessed art Thou on the glorious throne of Thy kingdom:
And to be praised and glorified above all for ever.
Blessed art Thou in the firmament of heaven:
And above all to be praised and glorified for ever.
O all ye works of the Lord, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye heavens, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye angels of the Lord, bless ye the Lord:
Praise and exalt Him above all for ever.
O all ye waters that be above the heaven, bless ye the Lord:
Praise and exalt Him above all for ever.
O all ye powers of the Lord, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye sun and moon, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye stars of heaven, bless ye the Lord:
Praise and exalt Him above all for ever.
O every shower and dew, bless ye the Lord:
Praise and exalt Him above all for ever.
O all ye winds, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye fire and heat, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye winter and summer, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye dews and storms of snow, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye nights and days, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye light and darkness, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye ice and cold, bless ye the Lord:
Praise and exalt Him above all for ever.

O ye frost and snow, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye lightnings and clouds, bless ye the Lord:
Praise and exalt Him above all for ever.
O let the earth bless the Lord:
Praise and exalt Him above all for ever.
O ye mountains and little hills, bless ye the Lord:
Praise and exalt Him above all for ever.
O all ye things that grow on the earth, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye fountains, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye seas and rivers, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye whales, and all that move in the waters, bless ye the Lord:
Praise and exalt Him above all for ever.
O all ye fowls of the air, bless ye the Lord:
Praise and exalt Him above all for ever.
O all ye beasts and cattle, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye children of men, bless ye the Lord:
Praise and exalt Him above all for ever.
O Israel, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye priests of the Lord, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye servants of the Lord, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye spirits and souls of the righteous, bless ye the Lord:
Praise and exalt Him above all for ever.
O ye holy and humble men of heart, bless ye the Lord:
Praise and exalt Him above all for ever.
O Ananias, Azarias, and Misael, bless ye the Lord:
Praise and exalt Him above all for ever.
For He hath delivered us from hell,
And saved us from the hand of death,

And delivered us out of the midst of the furnace and burning flame:
Even out of the midst of the fire hath He delivered us.
O give thanks unto the Lord, because He is gracious:
For His mercy endureth for ever.
O all ye that worship the Lord, bless the God of gods,
Praise Him, and give Him thanks:
For His mercy endureth for ever.

THE HISTORY OF SUSANNA

Set apart from the beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon.*

THERE dwelt a man in Babylon, called Joakim: and he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord. Her parents also were righteous, and taught their daughter according to the law of Moses. Now Joakim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others. The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. These kept much at Joakim's house: and all that had any suits in law came unto them.

Now when the people departed away at noon, Susanna went into her husband's garden to walk. And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her. And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. And albeit they both were wounded with her love, yet durst not one shew another his grief. For they

were ashamed to declare their lust, that they desired to have to do with her. Yet they watched diligently from day to day to see her. And the one said to the other:—"Let us now go home: for it is dinner time." So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot. And there was no body there save the two elders, that had hid themselves, and watched her. Then she said to her maids:—"Bring me oil and washing balls, and shut the garden doors, that I may wash me." And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

Now when the maids were gone forth, the two elders rose up, and ran unto her, saying:—"Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us. If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee." Then Susanna sighed, and said:—"I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord." With that Susanna cried with a loud voice: and the two elders cried out against her. Then ran the one, and opened the garden door. So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her. But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

And it came to pass the next day, when the people

were assembled to her husband Joakim, the two elders came also full of mischievous imagination against Susanna to put her to death: and said before the people, Send for Susanna, the daughter of Chelcias, Joakim's wife. And so they sent. So she came with her father and mother, her children, and all her kindred. Now Susanna was a very delicate woman, and beauteous to behold. And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty. Therefore her friends and all that saw her wept. Then the two elders stood up in the midst of the people, and laid their hands upon her head. And she weeping looked up toward heaven: for her heart trusted in the Lord. And the elders said:—"As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. Then a young man, who there was hid, came unto her, and lay with her. Then we that stood in a corner of the garden, seeing this wickedness, ran unto them. And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out. But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify."

Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death. Then Susanna cried out with a loud voice, and said:—"O everlasting God, that knowest the secrets, and knowest all things before they be: Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me." And the Lord heard her voice. Therefore when she was led to be put to death, the Lord raised up the holy spirit of a youth, whose name was Daniel: who cried with a loud voice:—"I am clear from the blood of this woman." Then all the people turned them toward him, and said:—"What mean these words that thou hast spoken?"

So he standing in the midst of them said:—"Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter

of Israel? Return again to the place of judgment: for they have borne false witness against her." Wherefore all the people turned again in haste, and the elders said unto him:—"Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder." Then said Daniel unto them:—"Put these two aside one far from another, and I will examine them." So when they were put asunder one from another, he called one of them, and said unto him:—"O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light: for thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay. Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together?" Who answered:—"Under a mastic tree." And Daniel said:—"Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two."

So he put him aside, and commanded to bring the other, and said unto him:—"O thou seed of Canaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness. Now therefore tell me, Under what tree didst thou take them companying together?" Who answered:—"Under an holm tree." Then said Daniel unto him:—"Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that He may destroy you." With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in Him.

And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth: and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day. Therefore Chelcias and his wife praised God for their daughter

Susanna, with Joakim her husband, and all the kindred, because there was no dishonesty found in her.

From that day forth was Daniel had in great reputation in the sight of the people.

THE HISTORY OF THE DESTRUCTION OF BEL AND THE DRAGON CUT OFF FROM THE END OF DANIEL

And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. And Daniel conversed with the king, and was honoured above all his friends. Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God.

And the king said unto him:—"Why dost not thou worship Bel?" Who answered and said:—"Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh." Then said the king unto him:—"Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?" Then Daniel smiled, and said:—"O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing." So the king was wroth, and called for his priests, and said unto them:—"If ye tell me not who this is that devoureth these expences, ye shall die. But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel." And Daniel said unto the king:—"Let it be according to thy word."

Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. So Bel's priests said:—"Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet; and to-morrow when thou

comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us." And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things. So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all. In the morning betime the king arose, and Daniel with him. And the king said:—"Daniel, are the seals whole?" And he said:—"Yea, O king, they be whole." And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice:—"Great art thou, O Bel, and with thee is no deceit at all." Then laughed Daniel, and held the king that he should not go in, and said:—"Behold now the pavement, and mark well whose footsteps are these." And the king said:—"I see the footsteps of men, women, and children." And then the king was angry, and took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table. Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

And in that same place there was a great dragon, which they of Babylon worshipped. And the king said unto Daniel:—"Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him." Then said Daniel unto the king:—"I will worship the Lord my God: for He is the living God. But give me leave, O king, and I shall slay this dragon without sword or staff." The king said:—"I give thee leave." Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said:—"Lo, these are the gods ye wor-

ship." When they of Babylon heard that, they took great indignation, and conspired against the king, saying:—"The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death." So they came to the king, and said:—"Deliver us Daniel, or else we will destroy thee and thine house." Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them: who cast him into the lions' den: where he was six days. And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

Now there was in Jewry a prophet, called Habakkuk, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. But the angel of the Lord said unto Habakkuk:—"Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den." And Habakkuk said:—"Lord, I never saw Babylon; neither do I know where the den is." Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. And Habakkuk cried, saying:—"O Daniel, Daniel, take the dinner which God hath sent thee." And Daniel said:—"Thou hast remembered me, O God: neither hast Thou forsaken them that seek Thee and love Thee." So Daniel arose, and did eat: and the angel of the Lord set Habakkuk in his own place again immediately.

Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting. Then cried the king with a loud voice, saying:—"Great art Thou, O Lord God of Daniel, and there is none other beside Thee." And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

II. ESDRAS

THE second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar, the son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

And the word of the Lord came unto me, saying, Go thy way, and shew My people their sinful deeds, and their children their wickedness which they have done against Me; that they may tell their children's children: because the sins of their fathers are increased in them: for they have forgotten Me, and have offered unto strange gods. Am not I even He that brought them out of the land of Egypt, from the house of bondage? but they have provoked Me unto wrath, and despised My counsels. Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto My law, but it is a rebellious people. How long shall I forbear them, unto whom I have done so much good? Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down. All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyre and Sidon, and have slain all their enemies. Speak thou therefore unto them, saying,

Thus saith the Lord, I led you through the sea, and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest. I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten Me, saith the Lord. Thus saith the Almighty Lord, The quails

were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there, and triumphed not in My name for the destruction of your enemies, but ever to this day do ye yet murmur. Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto Me, saying:—"Why hast Thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians than to die in this wilderness." Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread. When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees. I divided among you a fruitful land, I cast out the Canaanites, the Perizzites, and the Philistines, before you: what shall I yet do more for you? saith the Lord. Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming My name, I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet. What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey Me: I will turn Me to other nations, and unto those will I give My name, that they may keep My statutes. Seeing ye have forsaken Me, I will forsake you also: when ye desire Me to be gracious unto you, I shall have no mercy upon you. Whensoever ye shall call upon Me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter. Ye have not as it were forsaken Me, but your own selves, saith the Lord.

Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes, that ye would be My people, and I should be your God; that ye would be My children, and I should be your father? I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from My face. When ye offer unto Me, I will turn My face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken. I sent unto you My servants the prophets, whom ye have taken and

slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble. And your children shall not be fruitful; for they have despised My commandment, and done the thing that is evil before Me. Your houses will I give to a people that shall come; which not having heard of Me yet shall believe Me; to whom I have shewed no signs, yet they shall do that I have commanded them. They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them. I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen Me with bodily eyes, yet in spirit they believe the thing that I say.

And now, brother, behold what glory; and see the people that come from the east: unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas, Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

Thus saith the Lord, I brought this people out of bondage, and I gave them My commandments by My servants the prophets; whom they would not hear, but despised My counsels. The mother that bare them saith unto them:—"Go your way, ye children; for I am a widow and forsaken. I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before Him. But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord." As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep My covenant, that thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them. Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised My covenant. Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha; whose land lieth in clods of pitch and heaps of ashes: even so

also will I do unto them that hear Me not, saith the Almighty Lord.

Thus saith the Lord unto Esdras, Tell My people that I will give them the kingdom of Jerusalem, which I would have given unto Israel. Their glory also will I take unto Me, and give these the everlasting tabernacles, which I had prepared for them. They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary. Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch. Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord. Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord. And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known My name in Israel. Fear not, thou mother of the children: for I have chosen thee, saith the Lord. For thy help will I send My servants Esaias and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy. Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked, heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of My glory. Keep the old and young within thy walls. Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in My resurrection. Abide still, O My people, and take thy rest, for thy quietness shall come. Nourish thy children, O thou good nurse; stablish their feet. As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number. Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance. The heathen shall envy thee, but they shall be able to do nothing against

thee, saith the Lord. My hands shall cover thee, so that thy children shall not see Gehenna. Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord. Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty. Embrace thy children until I come and shew mercy unto them: for My wells run over, and My grace shall not fail.

I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord. And therefore I say unto you, O ye heathen, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly. O receive the gift that is given you, and be glad, giving thanks unto Him that hath called you to the heavenly kingdom. Arise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said:—"Sir, what are these?" He answered and said unto me:—"These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms." Then said I unto

the angel:—"What young man is it that crowneth them, and giveth them palms in their hands?" So he answered and said unto me:—"It is the Son of God, whom they have confessed in the world." Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me:—"Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen."

In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart: for I saw the desolation of Sion, and the wealth of them that dwelt at Babylon. And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said, O Lord, who bearest rule, Thou spakest at the beginning, when Thou didst plant the earth, and that Thyself alone, and commandedst the people, and gavest a body unto Adam without soul, which was the workmanship of Thine hands, and didst breathe into him the breath of life, and he was made living before Thee. And Thou leddest him into paradise, which Thy right hand had planted, before ever the earth came forward. And unto him Thou gavest commandment to love Thy way: which he transgressed, and immediately Thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number. And every people walked after their own will, and did wonderful things before Thee, and despised Thy commandments. And again in process of time Thou broughtest the flood upon those that dwelt in the world, and destroyedst them. And it came to pass in every one of them, that as death was to Adam, so was the flood to these. Nevertheless one of them Thou leftest, namely, Noah with his household, of whom came all righteous men. And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first. Now when they lived so wickedly before Thee, Thou didst choose Thee a man from among them, whose name was Abraham. Him

Thou lovedst, and unto him only Thou shewedst Thy will: and madest an everlasting covenant with him, promising him that Thou wouldest never forsake his seed. And unto him Thou gavest Isaac, and unto Isaac also Thou gavest Jacob and Esau. As for Jacob, Thou didst choose him to Thee, and put by Esau: and so Jacob became a great multitude.

And it came to pass, that when Thou leddest his seed out of Egypt, Thou broughtest them up to the mount Sinai. And bowing the heavens, Thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age. And Thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that Thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel. And yet tookest Thou not away from them a wicked heart, that Thy law might bring forth fruit in them. For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him. Thus infirmity was made permanent; and the law was in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

So the times passed away, and the years were brought to an end: then didst Thou raise Thee up a servant, called David: whom Thou commandedst to build a city unto Thy name, and to offer incense and oblations unto Thee therein. When this was done many years, then they that inhabited the city forsook Thee. And in all things did even as Adam and all his generations had done: for they also had a wicked heart: and so Thou gavest Thy city over into the hands of Thine enemies. Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion? For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me. For I have seen how Thou sufferest them sinning, and hast spared wicked doers: and hast destroyed Thy people, and hast preserved Thine enemies, and hast not signified unto any how Thy way may be comprehended: are they then of Babylon better than they of Sion? Or is there any

other people that knoweth Thee beside Israel? or what generation hath so believed Thy covenants as Jacob? And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon Thy commandments. Weigh Thou therefore our wickedness now in the balance, and theirs also that dwell in the world; and so shall Thy name no where be found but in Israel. Or when was it that they which dwell upon the earth have not sinned in Thy sight? or what people have so kept Thy commandments? Thou shalt find that Israel by name hath kept Thy precepts; but not the heathen.

And the angel that was sent unto me, whose name was Uriel, gave me an answer, and said:—"Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?" Then said I:—"Yea, my lord." And he answered me, and said:—"I am sent to shew thee three ways, and to set forth three similitudes before thee: whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh." And I said:—"Tell on, my lord." Then said he unto me:—"Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past." Then answered I and said:—"What man is able to do that, that thou shouldest ask such things of me?"

And he said unto me:—"If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise: peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven. Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them."

He said moreover unto me:—"Thine own things, and such as are grown up with thee, canst thou not know; how should thy vessel then be able to comprehend the

way of the Highest, and, the world being now outwardly corrupted, to understand the corruption that is evident in my sight?" Then said I unto him :—"It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore."

He answered me, and said :—"I went into a forest into a plain, and the trees took counsel, and said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods. The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country. The thought of the wood was in vain, for the fire came and consumed it. The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them. If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?"

I answered and said :—"Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath its place to bear its floods." Then answered he me, and said :—"Thou hast given a right judgment, but why judgest thou not thyself also? For like as the ground is given unto the wood, and the sea to its floods : even so they that dwell upon the earth may understand nothing but that which is upon the earth : and he that dwelleth above the heavens may only understand the things that are above the height of the heavens."

Then answered I and said :—"I beseech Thee, O Lord, let me have understanding : for it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom Thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect, and we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy. What will He then do unto His name whereby we are called? of these things

have I asked." Then answered he me, and said:—"The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away, and cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities. But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come. If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good. For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come? Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth. And when the ears shall be cut down, which are without number, how great a floor shall they fill!"

Then I answered and said:—"How, and when shall these things come to pass? wherefore are our years few and evil?" And he answered me, saying:—"Do not thou hasten above the Most Highest: for thy haste is in vain to be above Him, for thou hast much exceeded. Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward? And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for He hath weighed the world in the balance. By measure hath He measured the times, and by number hath He numbered the times; and He doth not move nor stir them, until the said measure be fulfilled."

Then answered I and said:—"O Lord that bearest rule, even we all are full of impiety. And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth." So he answered me, and said:—"Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her." Then said I:—"No,

Lord, that can she not." And he said unto me:—"In the grave the chambers of souls are like the womb of a woman: for like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them. From the beginning, look, what thou desirest to see, it shall be shewed thee." Then answered I and said:—"If I have found favour in thy sight, and if it be possible, and if I be meet therefore, shew me then whether there be more to come than is past, or more past than is to come. What is past I know, but what is for to come I know not." And he said unto me:—"Stand up upon the right side, and I shall expound the similitude unto thee."

So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and, behold, the smoke remained still. After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still. Then said he unto me:—"Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed." Then I prayed, and said:—"May I live, thinkest thou, until that time? or what shall happen in those days?" He answered me, and said:—"As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it. Nevertheless as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith. But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago. And the land, that thou seest now to have root, shalt thou see wasted suddenly. But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day: and blood shall drop out of wood, and the stone shall give its voice, and the people shall be troubled: and even He

shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together: and the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof. There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and women shall bring forth monsters: and salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into its secret chamber, and shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth. One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No. At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper. To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things."

Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted. So the angel that was come to talk with me held me, comforted me, and set me up upon my feet. And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying:—"Where hast thou been? and why is thy countenance so heavy? Knowest thou not that Israel is committed unto thee in the land of their captivity? Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves." Then said I unto him:—"Go thy ways from me, and come not nigh me." And he heard what I said, and went from me.

And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me. And after seven days so it was, that the thoughts of my heart were very grievous unto me again, and my soul recovered the spirit of understanding, and I began to talk with the Most High again, and said:—"O Lord that bearest rule, of every wood of the earth, and of all the trees

thereof, Thou hast chosen Thee one only vine: and of all lands of the whole world Thou hast chosen Thee one pit: and of all the flowers thereof one lily: and of all the depths of the sea Thou hast filled Thee one river: and of all builded cities Thou hast hallowed Sion unto Thyself: and of all the fowls that are created Thou hast named Thee one dove: and of all the cattle that are made Thou hast provided Thee one sheep: and among all the multitudes of people Thou hast gotten Thee one people: and unto this people, whom Thou lovedst, Thou gavest a law that is approved of all. And now, O Lord, why hast Thou given this one people over unto many? and upon the one root hast Thou prepared others, and why hast Thou scattered Thy only one people among many? And they which did gainsay Thy promises, and believed not Thy covenants, have trodden them down. If Thou didst so much hate Thy people, yet shouldest Thou punish them with Thine own hands."

Now when I had spoken these words, the angel that came to me the night afore was sent unto me, and said unto me:—"Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more." And I said:—"Speak on, my Lord." Then said he unto me:—"Thou art sore troubled in mind for Israel's sake: lovest thou that people better than He that made them?" And I said:—"No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of His judgment." And he said unto me:—"Thou canst not." And I said:—"Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?" And he said unto me:—"Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered, open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know." And I said:—"O Lord that bearest rule, who may know these things, but He that hath not His dwell-

ing with men? As for me, I am unwise: how may I then speak of these things whereof thou askest me?"

Then said he unto me:—"Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people." And I said:—"Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?" And he said unto me:—"I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first." So I answered and said:—"Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?" Then answered he me, and said:—"The creature may not haste above the maker; neither may the world hold them at once that shall be created therein." And I said:—"As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once." And he said unto me:—"Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once." And I said:—"She cannot: but must do it by distance of time." Then said he unto me:—"Even so have I given the womb of the earth to those that be sown in it in their times. For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created."

And I asked, and said:—"Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age." He answered me, and said:—"Ask a woman that beareth children, and she shall tell thee. Say unto her, Wherefore are not they whom thou hast now brought forth like those that were before, but less of stature? And she shall answer thee, They that be born in the strength of youth

are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise. Consider thou therefore also, how that ye are less of stature than those that were before you. And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth." Then said I:—"Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature."

And he said unto me:—"In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew, before it thundered and lightened, or ever the foundations of paradise were laid, before the fair flowers were seen, or ever the movable powers were established, before the innumerable multitude of angels were gathered together, or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot, and ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure: then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other." Then answered I and said:—"What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?" And he said unto me:—"From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth. The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not."

I answered then and said:—"O Lord that bearest rule, if I have found favour in thy sight, I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night." So he answered and said unto me:—"Stand up upon thy feet, and hear a mighty sounding voice. And it shall be as it were a great motion; but the place where thou standest shall not be moved. And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the

earth is understood. And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed."

And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters. And it said:—"Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth, and will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled; and when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together: and the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up. And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty: and the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid. At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run. Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world. And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning. For evil shall be put out, and deceit shall be quenched. As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared."

And when he talked with me, behold, I looked by little and little upon him before whom I stood. And these words said he unto me:—"I am come to shew thee the time of the night to come. If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard. For thy voice is heard before the Most High: for the Mighty hath

seen thy righteous dealing, He hath seen also thy chastity, which thou hast had ever since thy youth. And therefore hath He sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not. And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times."

And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me. And in the eighth night was my heart vexed within me again, and I began to speak before the Most High. For my spirit was greatly set on fire, and my soul was in distress. And I said:— "O Lord, Thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and Thy word was a perfect work. And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed. Then commandedst Thou a fair light to come forth of Thy treasures, that Thy work might appear. Upon the second day Thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath. Upon the third day Thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast Thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve Thee. For as soon as Thy word went forth the work was made. For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day. Upon the fourth day Thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order: and gavest them a charge to do service unto man, that was to be made. Upon the fifth day Thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass. For the dumb water and without life brought forth living things at the commandment of God, that all people might praise Thy wondrous works.

Then didst Thou ordain two living creatures, the one thou calledst Behemoth, and the other Leviathan; and didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both. Unto Behemoth Thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills: but unto Leviathan Thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom Thou wilt, and when. Upon the sixth day Thou gavest commandment unto the earth, that before Thee it should bring forth beasts, cattle, and creeping things: and after these, Adam also, whom Thou madest lord of all Thy creatures: of him come we all, and the people also whom Thou hast chosen. All this have I spoken before Thee, O Lord, because Thou madest the world for our sakes. As for the other people, which also come of Adam, Thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

"And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us. But we Thy people, whom Thou hast called Thy firstborn, Thy only begotten, and Thy fervent lover, are given into their hands. If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?"

And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore: and he said unto me:—"Up, Esdras, and hear the words that I am come to tell thee." And I said:—"Speak on, my God." Then said he unto me:—"The sea is set in a wide place, that it might be deep and great. But put the case the entrance were narrow, and like a river; who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad? There is also another thing; A city is builded, and set upon a broad field, and is full of all good things: the entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right

hand, and on the left a deep water: and one only path between them both, even between the fire and the water, so small that there could but one man go there at once. If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?" And I said:—"It is so, Lord." Then said he unto me:—"Even so also is Israel's portion. Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful. For the entrances of the elder world were wide and sure, and brought immortal fruit. If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them. Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal? Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?"

Then answered I and said:—"O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish. Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide." And he said unto me:—"There is no judge above God, and none that hath understanding above the Highest. For there be many that perish in this life, because they despise the law of God that is set before them. For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment. Nevertheless they were not obedient unto Him; but spake against Him, and imagined vain things; and deceived themselves by their wicked deeds; and said of the Most High, that He is not; and knew not His ways: but His law have they despised, and denied His covenants; in His statutes have they not been faithful, and have not performed His works. And therefore, Esdras, for the empty are empty things,

and for the full are the full things. Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the foresaid evils shall see my wonders. For my son Jesus shall be revealed with those that be with Him, and they that remain shall rejoice within four hundred years. After these years shall my son Christ die, and all men that have life. And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain. And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end: but judgment only shall remain, truth shall stand, and faith shall wax strong: and the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule."

Then said I:—"Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness: and Joshua after him for Israel in the time of Achan: and Samuel and David for the destruction: and Solomon for them that should come to the sanctuary: and Elijah for those that received rain; and for the dead, that he might live: and Hezekiah for the people in the time of Sennacherib: and many for many. Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?"

He answered me, and said:—"This present life is not the end where much glory doth abide; therefore have they prayed for the weak. But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past, intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up. Then shall no

man be able to save him that is destroyed, nor to oppress him that hath gotten the victory."

I answered then and said:—"This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning. For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment? O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee. For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death? And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain? And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly? And that the glory of the Most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all? And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it? (For we have walked in unpleasant places.) And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death."

Then answered he me, and said:—"This is the condition of the battle, which man that is born upon the earth shall fight; that, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say. For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live. Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them, that there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation."

I answered then, and said:—"I know, Lord, that the Most High is called merciful, in that He hath mercy upon them which are not yet come into the world, and upon those also that turn to His law; and that He is

patient, and long suffereth those that have sinned, as His creatures; and that He is bountiful, for He is ready to give where it needeth; and that He is of great mercy, for He multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come. For if He shall not multiply His mercies, the world would not continue with them that inherit therein. And He pardoneth; for if He did not so of His goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living. And being judge, if He should not forgive them that are cured with His word, and put out the multitude of contentions, there should be very few left peradventure in an innumerable multitude."

And he answered me, saying:—"The Most High hath made this world for many, but the world to come for few. I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world. There be many created, but few shall be saved."

So answered I and said:—"Swallow then down, O my soul, understanding, and devour wisdom. For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live. O Lord, if Thou suffer not Thy servant, that we may pray before Thee, and Thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man? For Thou art alone, and we all one workmanship of Thine hands, like as Thou hast said. For when the body is fashioned now in the mother's womb, and Thou givest it members, thy creature is preserved in fire and water, and nine months doth Thy workmanship endure Thy creature which is created in her. But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it. For Thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts, that the thing which is fashioned

may be nourished for a time, till Thou disposest it to Thy mercy. Thou broughtest it up with Thy righteousness, and nurturedst it in Thy law, and reformedst it with Thy judgment. And Thou shalt mortify it as Thy creature, and quicken it as Thy work. If therefore Thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by Thy commandment, that the thing which was made might be preserved. Now therefore, Lord, I will speak; touching man in general, Thou knowest best; but touching Thy people, for whose sake I am sorry; and for Thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled; therefore will I begin to pray before Thee for myself and for them: for I see the falls of us that dwell in the land. But I have heard the swiftness of the judge which is to come. Therefore hear my voice, and understand my words, and I shall speak before Thee."

This is the beginning of the words of Esdras, before he was taken up: and he said:—

"O Lord, Thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air; whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling, whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful; whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth: O hear the prayer of Thy servant, and give ear to the petition of Thy creature. For while I live I will speak, and so long as I have understanding I will answer. O look not upon the sins of Thy people; but on them which serve Thee in truth. Regard not the wicked inventions of the heathen, but the desire of those that keep Thy testimonies in afflictions. Think not upon those that have walked feignedly before Thee: but remember them, which according to Thy will have known Thy fear. Let it not be Thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught Thy law. Take Thou no indignation at them which are deemed worse than beasts; but love them

that alway put their trust in Thy righteousness and glory. For we and our fathers do languish of such diseases: but because of us sinners Thou shalt be called merciful. For if Thou hast a desire to have mercy upon us, Thou shalt be called merciful, to us namely, that have no works of righteousness. For the just, which have many good works laid up with Thee, shall out of their own deeds receive reward. For what is man, that Thou shouldest take displeasure at him? or what is a corruptible generation, that Thou shouldest be so bitter toward it? For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss. For in this, O Lord, Thy righteousness and Thy goodness shall be declared, if Thou be merciful unto them which have not the confidence of good works."

Then answered He me, and said:—"Some things hast thou spoken aright, and according unto thy words it shall be. For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction: but I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have. Like as I have spoken now, so shall it come to pass. For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in its season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved."

I answered then and said:—"If I have found grace, let me speak. Like as the husbandman's seed perisheth, if it come not up, and receive not Thy rain in due season; of if there come too much rain, and corrupt it: even so perisheth man also, which is formed with Thy hands, and is called Thine own image, because Thou art like unto him, for whose sake Thou hast made all things, and likened him unto the husbandman's seed. Be not wroth with us, but spare Thy people, and have mercy upon Thine own inheritance: for Thou art merciful unto Thy creature."

Then answered He me, and said:—"Things present

are for the present, and things to come for such as be to come. For thou comest far short that thou shouldest be able to love My creature more than I: but I have oftimes drawn nigh unto thee, and unto it, but never to the unrighteous. In this also thou art marvellous before the Most High: in that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous. For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride. But understand thou for thyself, and seek out the glory for such as be like thee. For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom. The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten: sorrows are passed, and in the end is shewed the treasure of immortality. And therefore ask thou no more questions concerning the multitude of them that perish. For when they had taken liberty, they despised the Most High, thought scorn of His law, and forsook His ways. Moreover they have trodden down His righteous, and said in their heart, that there is no God; yea, and that knowing they must die. For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not His will that men should come to nought: but they which be created have defiled the name of Him that made them, and were unthankful unto Him which prepared life for them. And therefore is My judgment now at hand. These things have I not shewed unto all men, but unto thee, and a few like thee."

Then answered I and said:—"Behold, O Lord, now hast Thou shewed me the multitude of the wonders, which Thou wilt begin to do in the last times: but at what time, Thou hast not shewed me."

He answered me then, and said:—"Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before, then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which

He made. Therefore when there shall be seen earthquakes and uproars of the people in the world: then shalt thou well understand, that the Most High spake of those things from the days that were before thee, even from the beginning. For like as all that is made in the world hath a beginning and an end, and the end is manifest: even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs. And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed, shall be preserved from the said perils, and shall see My salvation in My land, and within My borders: for I have sanctified them for Me from the beginning. Then shall they be in pitiful case, which now have abused My ways: and they that have cast them away despitefully shall dwell in torments. For such as in their life have received benefits, and have not known Me; and they that have loathed My law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it; the same must know it after death by pain. And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created."

Then answered I and said:—"I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved: like as a wave is greater than a drop."

And He answered me, saying:—"Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world. And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against Me. For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves. So I considered the world, and, behold, there was peril because of the devices that

were come into it. And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people. Let the multitude perish then, which was born in vain; and let My grape be kept, and My plant; for with great labour have I made it perfect. Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them, but go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;) and pray unto the Highest continually, then will I come and talk with thee."

So I went my way into the field which is called Ardath, like as He commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me. After seven days I sat upon the grass, and my heart was vexed within me, like as before: and I opened my mouth, and began to talk before the Most High, and said:—"O Lord, Thou that shewest Thyself unto us, Thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt. And Thou spakest, saying, Hear Me, O Israel; and mark My words, thou seed of Jacob. For, behold, I sow My law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever. But our fathers, which received the law, kept it not, and observed not Thy ordinances: and though the fruit of Thy law did not perish, neither could it, for it was Thine; yet they that received it perished, because they kept not the thing that was sown in them. And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into, that thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so. For we that have received the law perish by sin, and our heart also which received it. Notwithstanding the law perisheth not, but remaineth in its force."

And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her

clothes were rent, and she had ashes upon her head. Then let I my thoughts go that I was in, and turned me unto her, and said unto her:—"Wherefore weepest thou? why art thou so grieved in thy mind?" And she said unto me:—"Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low." And I said unto her:—"What aileth thee? tell me." She said unto me:—"I thy servant have been barren, and had no child, though I had an husband thirty years. And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest. After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty. And I nourished him with great travail. So when he grew up, and came to the time that he should have a wife, I made a feast. And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died. Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night. And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest. And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die."

Then left I the meditations wherein I was, and spake to her in anger, saying:—"Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us? How that Sion our mother is full of all heaviness, and much humbled, mourning very sore? And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son? For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her. For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out. Who then should make more mourning

than she, that hath lost so great a multitude; and not thou, which art sorry but for one? But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows; but the earth not so: for the multitude present in it according to the course of the earth is gone, as it came: then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her. Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women. Go thy way then into the city to thine husband."

And she said unto me:—"That will I not do: I will not go into the city, but here will I die."

So I proceeded to speak further unto her, and said:—"Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem. For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed; our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak; and, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us. And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour."

And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her,

and mused what it might be. And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman. And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said:—"Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke." And as I was speaking these words, behold, he came unto me, and looked upon me. And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me:—"What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?" And I said:—"Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express." And he said unto me:—"Stand up manfully, and I will advise thee." Then said I:—"Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope. For I have seen that I knew not, and hear that I do not know. Or is my sense deceived, or my soul in a dream? Now therefore I beseech thee that thou wilt shew thy servant of this vision."

He answered me then, and said:—"Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee. He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion. This therefore is the meaning of the vision which thou lately sawest: Thou sawest a woman mourning, and thou begannest to comfort her: but now seest thou the likeness of the woman no more, but there appeared unto thee a city builded. And whereas she told thee of the death of her son, this is the solution: This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest as a city builded, whereas, I say, she said unto

thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her. But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son. And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem. But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fall, and died: this was the destruction that came to Jerusalem. And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee. For now the Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath He shewed thee the brightness of her glory, and the comeliness of her beauty: and therefore I bade thee remain in the field where no house was builded: for I knew that the Highest would shew this unto thee. Therefore I commanded thee to go into the field, where no foundation of any building was. For in the place wherein the Highest beginneth to shew His city, there can no man's building be able to stand. And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see: and then shalt thou hear as much as thine ears may comprehend. For thou art blessed above many other, and art called with the Highest; and so are but few. But to-morrow at night thou shalt remain here; and so shall the Highest shew thee visions of the high things, which the Most High will do unto them that dwell upon earth in the last days." So I slept that night and another, like as he commanded me.

Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads. And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small. But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein. And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth. And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying :—" Watch not all at once : sleep every one in his own place, and watch by course : but let the heads be preserved for the last." And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body. And I numbered her contrary feathers, and, behold, there were eight of them. And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth; and so it was, that when it reigned, the end of it came, and the place thereof appeared no more : so the next following stood up, and reigned, and it bare rule a great time; and it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more. Then came there a voice unto it, and said :—" Hear thou that hast borne rule over the earth so long : this I say unto thee, before thou beginnest to appear no more, There shall none after thee attain unto thy time, neither unto the half thereof." Then arose the third, and reigned as the other before, and appeared no more also. So went it with all the residue one after another, as that every one reigned, and then appeared no more. Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more : for some of them were set up, but ruled not. After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers : and there was no more upon the eagle's body, but three heads that rested, and six little wings. Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side : for the four continued in their place. And I beheld, and, lo, the feathers that were under the wing thought to set up themselves, and to have the rule. And I beheld, and, lo, there was one set up, but shortly it appeared no more. And the second was sooner away than the first.

And I beheld, and, lo, the two that remained thought also in themselves to reign: and when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads. And then I saw that the two other heads were joined with it. And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned. But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been. And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings. But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein. And I beheld, and, lo, the head upon the right side devoured it that was upon the left side. Then I heard a voice, which said unto me:—"Look before thee, and consider the thing that thou seest." And I beheld, and lo as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said:—"Hear thou, I will talk with thee, and the Highest shall say unto thee, Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them? And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit. For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled. And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy

hurtful claws, nor all thy vain body: that all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of Him that made her."

And it came to pass, whiles the lion spake these words unto the eagle, I saw, and, behold, the head that remained and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar. And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit:—"Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest. Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night. Therefore will I now beseech the Highest, that He will comfort me unto the end." And I said:—"Lord that bearest rule, if I have found grace before Thy sight, and if I am justified with Thee before many others, and if my prayer indeed be come up before Thy face; comfort me then, and shew me Thy servant the interpretation and plain difference of this fearful vision, that Thou mayest perfectly comfort my soul. For Thou hast judged me worthy to shew me the last times."

And he said unto me:—"This is the interpretation of the vision: The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. But it was not expounded unto him, therefore now I declare it unto thee. Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it. In the same shall twelve kings reign, one after another: whereof the second shall begin to reign, and shall have more time than any of the twelve. And this do the twelve wings signify, which thou sawest. As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation: that after the time of that kingdom

there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to its beginning. And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation: that in him there shall arise eight kings, whose times shall be but small, and their years swift. And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end. And whereas thou sawest three heads resting, this is the interpretation: in his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth, and of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle. For these are they that shall accomplish his wickedness, and that shall finish his last end. And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain. For the two that remain shall be slain with the sword. For the sword of the one shall devour the other: but at the last shall he fall through the sword himself. And whereas thou sawest two feathers under the wings passing over the head that is on the right side; it signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest. And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard; this is the anointed, which the Highest hath kept for them and for their wickedness unto the end: He shall reprove them, and shall upbraid them with their cruelty. For He shall set them before Him alive in judgment, and shall rebuke them, and correct them. For the rest of my people shall He deliver with mercy, those that have been preserved upon my borders, and He shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning. This is the dream that thou sawest, and these are the interpretations. Thou only hast been meet to know this secret of the

Highest. Therefore write all these things that thou hast seen in a book, and hide them: and teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets. But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee." And with that he went his way.

And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said:—"What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place? For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest. Are not the evils which are come to us sufficient? If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion? For we are not better than they that died there." And they wept with a loud voice. Then answered I them, and said:—"Be of good comfort, O Israel; and be not heavy, thou house of Jacob: for the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation. As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary. And now go your way home every man, and after these days will I come unto you." So the people went their way into the city, like as I commanded them: but I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

And it came to pass after seven days, I dreamed a dream by night: and, lo, there arose a wind from the sea, that it moved all the waves thereof. And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth

when it feeleth the fire. And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea. But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not. And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid. Afterward saw I the same man come down from the mountain, and call unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said:—"Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer: shew me now yet the interpretation of this dream. For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind! For they that were not left were in heaviness. Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. Therefore are they come into great perils and many necessities, like as these dreams declare. Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days."

And he answered unto me, and said:—"The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required. Whereas thou hast spoken of them that are left behind, this is the interpretation: he that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty. Know this therefore, that they which be left behind are more blessed than they that be dead. This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea: the same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind. And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm; and that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation: Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And He shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the mount Sion. And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour

by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And then shall he shew them great wonders." Then said I:—"O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?" And He said unto me:—"Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time. This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened. For thou hast forsaken thine own way, and applied thy diligence unto My law, and sought it. Thy life hast thou ordered in wisdom, and hast called understanding thy mother. And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things." Then went I forth into the field, giving praise aud thanks greatly unto the Most High

because of His wonders, which He did in time; and because He governeth the same, and such things as fall in their seasons: and there I sat three days.

And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said:—"Esdras, Esdras." And I said:—"Here am I, Lord." And I stood up upon my feet. Then said He unto me:—"In the bush I did manifestly reveal Myself unto Moses, and talked with him, when My people served in Egypt: and I sent him, and led My people out of Egypt, and brought him up to the mount of Sinai, where I held him by Me a long season, and told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying, These words shalt thou declare, and these shalt thou hide. And now I say unto thee, that thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard: for thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended. For the world hath lost its youth, and the times begin to wax old. For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part: and there remaineth that which is after the half of the tenth part. Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption, let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times. For yet greater evils than those which thou hast seen happen shall be done hereafter. For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein. For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen."

Then answered I before Thee, and said:—"Behold, Lord, I will go, as Thou hast commanded me, and reprove the people which are present: but they that shall

be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light. For Thy law is burnt, therefore no man knoweth the things that are done of Thee, or the works that shall begin. But if I have found grace before Thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in Thy law, that men may find Thy path, and that they which will live in the latter days may live. And He answered me, saying:—"Go thy way, gather the people together, and say unto them, that they seek thee not for forty days. But look thou prepare thee many tablets, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly; and come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin to write."

Then went I forth, as He commanded, and gathered all the people together, and said:—"Hear these words, O Israel. Our fathers at the beginning were strangers in Egypt, from whence they were delivered: and received the law of life, which they kept not, which ye also have transgressed after them. Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you. And forasmuch as He is a righteous judge, He took from you in time the thing that He had given you. And now are ye here, and your brethren among you. Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy. For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared. Let no man therefore come unto me now, nor seek after me these forty days."

So I took the five men, as He commanded me, and

we went into the field, and remained there. And the next day, behold, a voice called me, saying :—" Esdras, open thy mouth, and drink that I give thee to drink." Then opened I my mouth, and, behold, He reached me a full cup, which was full as it were with water, but the colour of it was like fire. And I took it, and drank : and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory : and my mouth was opened, and shut no more. The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not : and they sat forty days, and they wrote in the day, and at night they ate bread. As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four books. And it came to pass, when the forty days were fulfilled, that the Highest spake, saying :—" The first that thou hast written publish openly, that the worthy and unworthy may read it : but keep the seventy last, that thou mayest deliver them only to such as be wise among the people : for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge." And I did so.

Behold, speak thou in the ears of My people the words of prophecy, which I will put in thy mouth, saith the Lord : and cause them to be written in paper : for they are faithful and true. Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee. For all the unfaithful shall die in their unfaithfulness.

Behold, saith the Lord, I will bring plagues upon the world ; the sword, famine, death, and destruction. For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled. Therefore saith the Lord, I will hold My tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves : behold, the innocent and righteous blood crieth unto Me, and the souls of the just complain continually. And therefore, saith the Lord, I will surely avenge them, and receive unto Me all the inno-

cent blood from among them. Behold, My people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt: but I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof. Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it. They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation. Woe to the world and them that dwell therein! For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands. For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power. A man shall desire to go into a city, and shall not be able. For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid. A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

Behold, saith God, I will call together all the kings of the earth to reverence Me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them. Like as they do yet this day unto My chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God; My right hand shall not spare the sinners, and My sword shall not cease over them that shed innocent blood upon the earth. The fire is gone forth from His wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled. Woe to them that sin, and keep not My commandments! saith the Lord. I will not spare them: go your way, ye children, from the power, defile not My sanctuary. For the Lord knoweth all them that sin against Him, and therefore delivereth He them unto death and destruction. For now are the plagues come upon the whole earth, and ye shall remain in them: for God

shall not deliver you, because ye have sinned against Him.

Behold an horrible vision, and the appearance thereof from the east! And the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble. Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians. And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them, then these shall be troubled, and keep silence through their power, and shall flee. And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings. Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm. They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the horse's belly, and to the thigh of man, and to the camel's hough. And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them. And then shall there come great storms from the south, and from the north, and another part from the west. And strong winds shall arise from the east, and shall open it, and the cloud which He raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed. The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star, fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters. And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their

corn. And they shall go stedfastly unto Babylon, and make her afraid. They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her. And they that remain under her shall do service unto them that have put her in fear.

And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person: woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee! Thou hast followed her that is hated in all her works and inventions: therefore saith God, I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death. And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee. Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee. Would I with jealousy have so proceeded against thee, saith the Lord, if thou hadst not always slain My chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken, Set forth the beauty of thy countenance? The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence. Like as thou hast done unto My chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief. Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field. They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water. Thou as unhappy shalt come through the sea, and receive plagues again. And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed. And thou shalt be cast down by them as stubble, and they shall be unto thee as

fire; and shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire. Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt, and Syria! Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand. A sword is sent upon you, and who may turn it back? A fire is sent among you, and who may quench it? Plagues are sent unto you, and what is he that may drive them away? May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn? May one turn again the arrow that is shot of a strong archer? The mighty Lord sendeth the plagues, and who is he that can drive them away? A fire shall go forth from His wrath, and who is he that may quench it? He shall cast lightnings, and who shall not fear? He shall thunder, and who shall not be afraid? The Lord shall threaten, and who shall not be utterly beaten to powder at His presence? The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of His power: for strong is His right hand that bendeth the bow, His arrows that He shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world. Behold, the plagues are sent, and shall not return again, until they come upon the earth. The fire is kindled, and shall not be put out, till it consume the foundation of the earth. Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again. Woe is me! woe is me! who will deliver me in those days?

The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come? Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment. But for all these

things they shall not turn from their wickedness, nor be alway mindful of the scourges. Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion. For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy. And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down. There shall be no man left to till the earth, and to sow it. The trees shall give fruit, and who shall gather them? The grapes shall ripen, and who shall tread them? for all places shall be desolate of men: so that one man shall desire to see another, and to hear his voice. For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks. As in an orchard of olives upon every tree there are left three or four olives; or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard: even so in those days there shall be three or four left by them that search their houses with the sword. And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough. The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers. In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine. Hear now these things, and understand them, ye servants of the Lord. Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake. Behold, the plagues draw nigh, and are not slack. As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment: even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side. O My people, hear My word: make you ready to the battle,

and in those evils be even as pilgrims upon the earth. He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose: he that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein: he that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes: they that marry, as they that shall get no children; and they that marry not, as the widowers. And therefore they that labour labour in vain: for strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children. And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons: the more will I be angry with them for their sin, saith the Lord. Like as a whore envieth a right honest and virtuous woman: so shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

And therefore be ye not like thereunto, nor to the works thereof. For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you. Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and His glory:—"I have not sinned." Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts: which spake but the word:—"Let the earth be made;" and it was made: "Let the heaven be made;" and it was created. In His word were the stars made, and He knoweth the number of them. He searcheth the deep, and the treasures thereof; He hath measured the sea, and what it containeth. He hath shut the sea in the midst of the waters, and with His word hath He hanged the earth upon the waters. He spreadeth out the heavens like a vault; upon the waters hath He founded it. In the desert hath He made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to

water the earth. He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding. Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth, surely He knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin. Therefore hath the Lord exactly searched out all your works, and He will put you all to shame. And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day. What will ye do? or how will ye hide your sins before God and His angels? Behold, God Himself is the judge, fear Him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

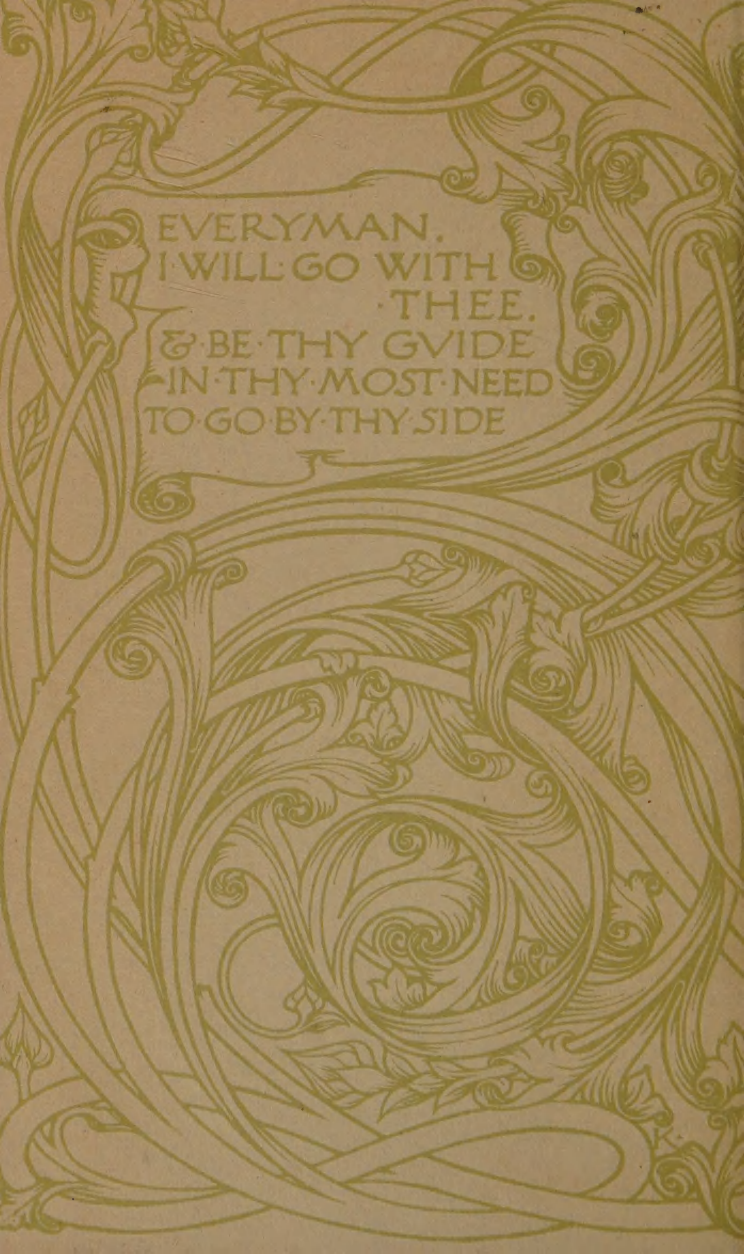
For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols. And they that consent unto them shall be had in derision and in reproach, and trodden under foot. For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord. They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord. For they shall waste and take away their goods, and cast them out of their houses. Then shall they be known, who are My chosen; and they shall be tried as the gold in the fire.

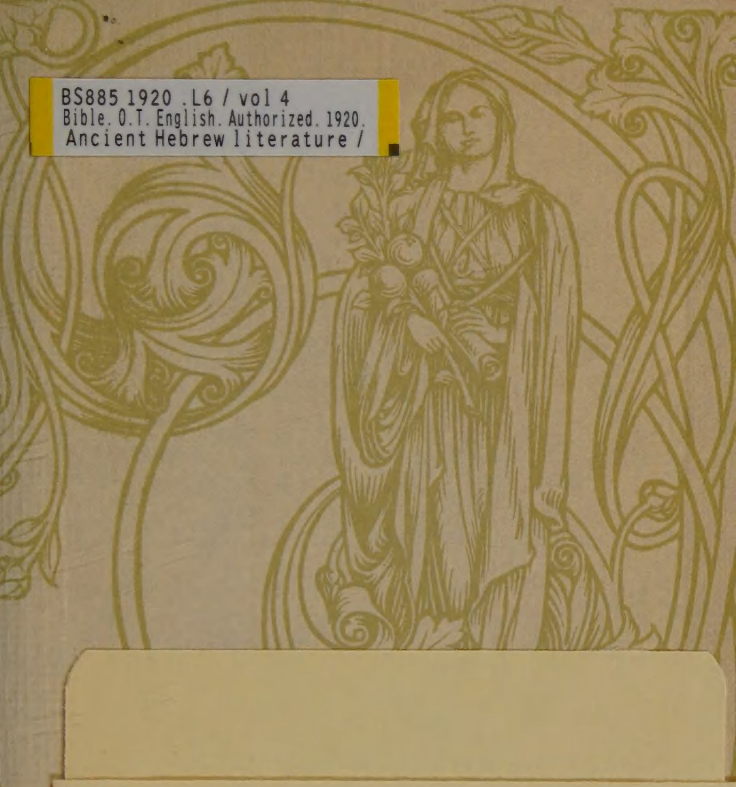
Hear, O ye My beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt; for God is your guide, and the guide of them who keep My commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves. Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through! It is left undressed, and is cast into the fire to be consumed therewith.

THE END

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